THE CHURCHMAN.

VOLUME XIV.—No. 36. THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15. WHOLE NUMBER 712.

PUBLISHED FOR THE PROPRIETORS. NEW-YORK: SATURDAY, NOVEMBER 9, 1844. BY JAMES A. SPARKS, 161 FULTON-ST. {Terms—$3 00 per annum—in advance.

For the Churchman.

The Remembrance of a Just One.

"It is the common testimony of all who knew him that he was one of the most gentle and guileless of men."—*Sermon on the Death of Rev. Arthur Carey.*

We deemed whene'er upon us glanced
His bright confiding smile,
It was a Saint's pure radiance
Illumined us the while—
That not of Earth but heavenly
The light that in us glowed;
As to our hearts his burning thoughts
In all their fervor glowed;
Thoughts ever with the Church's choir
Chiming some holy lay,
Thoughts ever pure because bestowed
Upon the Church alway.

We felt his course was Angel-like
Though through the fire he trod,
And wondered not when Angels came
And carried him to God—
When they who watched amid the storms
That o'er his pathway blew,
And witnessed how, undauntedly
His spirit journeyed through;
When they whose eyes may only rest
On purity and bliss,
Bore to that brighter world the Saint
So tried and proved in this.

We wondered not—we thought alone
Upon his perfect peace
In land, where malice woundeth not,
Where frowns of envy cease.
We murmured not—in his success
We joyed with joy so deep
That while we lost, so great his gain,
It shamed our eyes to weep.
We gave him, therefore, willingly
We gave him back to Heaven,
And blessed God who to our path
A Saint so pure had given.

And still our hearts, as day by day
Time's shadows grow more dim,
Are strengthened as we call to mind
How Truth shone forth in him.
We muse, and bless, and pray that God
The grace to us will give,
To tread as wisely as he trod,
As holily to live.
That God will keep our souls like his
In doctrine firm and pure,
Till we with him reap Faith's reward
That shall for aye endure.

O Thou in whom the faithful rest,
High laud to Thee be given,
That this Thy Saint while yet on earth
His converse had in Heaven.
High laud for all who like him drank
Earth's cup of agony—
Who malice, envy, hate, reproach,
Meekly endured for Thee.
High laud for all triumphant ones
Thy Martyr's noble line,
Who 'mid the flame, beneath the sword
Received the Crown divine.

Accept the praise—accept the prayer
We offer unto Thee;
And, Lord, the portion of Thy Saints
Increase continually.
Increase their blessedness and joy
Who 'neath the altar pray—
Send all thy Saints deliverance
In the last dreadful Day.
Lord give us grace to tread the path
Those gone before have trod,
That so we may be numbered with
The ransomed Hosts of God. H. M. D.

Feast of St. Simon and St. Jude.

Appeal of the Western Bishops

To the Friends of Domestic Missions.

The pressing wants of this department of the great work to which the Church is called, induced the Secretary of the Domestic Committee to address a special call to the Bishops laboring in this part of the field, previous to the meeting of the Board, in order to awaken their sympathies, and to unite their efforts, that these wants may be the more speedily and effectually attended to. And the first intelligence which reached their ears was, that to pay $10,000, that moment due to needy and waiting missionaries upon the western field, there was nothing in the Treasurer's hands!

This appeal was forthwith resolved upon as the only apparent means of relieving the missionaries from extreme embarrassment and distress, and the Church from the sad dishonor of violated engagements.

The alternative is now distinctly before the Church, whether the plan of church extension by means of missionary aid, shall be abandoned; or a large increase of effort be made for sustaining the work.

Let this alternative stand out. Suppose all missionary effort at the West to be brought suddenly to an end?

Here are already 90 missionaries upon the field. Very few of them are even half sustained from parochial resources. They have sundered many a tender tie, forgone many an alluring prospect at the East that they might labor amongst the more destitute, and push forward the western boundaries of the Church somewhat in the proportion in which our population is extending itself. There they are at their posts, patient, laborious, but poor, very poor. Their missionary stipend, is to them like a bank dividend, a sure dependence for those things which ready money alone can command.

Dishonor their drafts, and you disgrace them, for they have pledged their word many times perhaps, on the strength of your pledge to them. Dishonor their draft, and you crush their spirit to a point of depression where effort, and cheerfulness become impossible, and discouragement, and the speedy desertion of their field, almost inevitable.

But why desert the field if ever it were worth occupying? Is the demand less for self-denying exertion?

We entered upon that field, constrained by our high commission and by the love of Him who gave it, to try to bear our part in preaching the Gospel to every creature.

We were encouraged in it by finding every where a few stray sheep of our own fold, yearning after the sympathy and care of the shepherds whose voices they once delighted to hear.

And we are more and more constrained to persevere in the work under the fullest persuasion, that the rock of reliance for truth, for civil liberty, social order and domestic happiness, amid the elements of discord and misrule which are now abroad, is the rock Christ Jesus, and the Church which He hath founded thereupon. To draw back now is worse than never to have stepped forward. To abandon our efforts when they are much more needed than at the first, is to stamp all our former counsels, labors and expenditures with folly. It must not be. The work begun must not only be carried forward, but enlarged and extended, as God may open the way before us.

The existing instant pressure must be met. Permit the Western Bishops, then, through their more favored brethren at the East, to solicit a special collection in every Church in the country for this object on the 25th Sunday after Trinity. A cordial and universal compliance with this call, would more than relieve the missionaries from their present strait.

But the great enterprise which we have on hand can be accomplished by no hasty or occasional efforts however earnestly put forth. Stated contributions, steady effort, systematic charity are indispensably necessary for a work which is perpetually increasing.

Phil. Chase,
B. B. Smith,
Chas. P. McIlvaine,
Jas. H. Otey,
Jackson Kemper,
Samuel A. McCoskry,
Leonidas Polk.

The undersigned recommend to the Rev. the Rectors of Parishes in their several dioceses, to comply with the above request of the Western Bishops.

T. C. Brownell,
Bishop of the Diocese of Conn.
H. U. Onderdonk,
Bishop of the Diocese of Penn.
William Meade,
Bishop of Prot. Ep. Ch. in Virg.
Benj. T. Onderdonk.
L. Silliman Ives.
John H. Hopkins.
G. W. Doane.
W. H. Delancey.
Christopher E. Gadsden.
Wm. Rollinson Whittingham,
Bishop of Maryland.
Stephen Elliott, Jr.
Alfred Lee.
J. Johns, Assist. Bishop of Virginia.
Manton Eastburn.
J. P. K. Henshaw,
Bp. of Rhode Island and Maine.

A Pastoral Letter

To the Clergy and other members of the Protestant Episcopal Church in the United States of America; from the Bishops of said Church, assembled in General Convention in the City of Philadelphia, October, 1844.

Brethren,—Since our last Pastoral Letter to you, our Heavenly Father has seen fit, in his mysterious providence, to take from us two of our number, our venerable presiding brother of the Eastern Diocese, and the no less highly esteemed Bishop of Virginia.

Very worthy persons having succeeded in their respective Dioceses, the tears which their deaths occasioned were, in a measure, dispersed by the hand of Divine Mercy which often strikes but to heal.

The association of States which had composed the *Eastern* Diocese over which the Right Rev. Alexander V. Griswold presided, has, by his death, been dissolved, and three others consecrated to take the pastoral charge of separate portions of the same flock, viz: the Rev. Doctors Manton Eastburn, over Massachusetts; J. P. K. Henshaw, over Rhode Island; and Carlton Chase, over New Hampshire.

Thus the spirit of heaviness at the loss of our senior Bishop, has been exchanged for the "garment of praise;" and the same may be truly said of Virginia. "In the place of mourning" for good Bishop Moore, the oil of joy has brightened the face of that beloved Diocese, and caused all hearts to rejoice in the consecration of the Rev. Dr. John Johns, to be the Assistant Bishop, and the elevation of the Right Rev. William Meade, D.D., to be the Bishop of that Diocese. Two other Bishops have been consecrated during this Convention, viz.: the Rev. Nicholas H. Cobbs, to fill the Episcopate of Alabama, and Cicero Stephens Hawks, that of Missouri. Thus are we comforted in announcing to you the decease of our beloved brother prelates. As with Elijah and Elisha of old, the mantles of those whom God hath taken to himself, we trust, have fallen on others whom he hath left with us.

Brethren,—In the pastoral letter of the House of Bishops, issued Anno Domini, 1835, from the pen of good Bishop White, it is thus recorded:

"It has been the practice of the Bishops, that in each of their triennial addresses, they have taken occasion to call your attention to some point or points characteristic of our Church, and attention to which is especially invited in existing circumstances."

The points to which the present House of Bishops, under existing circumstances, would most respectfully invite your attention, are such as we trust, will tend to settle and strengthen your minds on the true principles of our holy religion, viz: *Faith* in Christ, as distinct from merit in man; and obedience to the will of God, as evidence of the truth of that faith.

Thus guarding you from the errors of Rome on the one hand, and those of the Antinomians and Solifidians on the other. In short, it shall be our aim to show you that "Christ is the end of the law for righteousness to every one that believeth," and that "if you will enter into life ye must keep the commandments."

Nothing is more characteristic of our Church than these Scriptural truths: "The law was given by Moses, but grace and truth came by Jesus Christ."—St. John, i. 17. And again, "The Scripture forseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham."—Gal. iii. 8.

"The Covenant" made with Abraham, called here "the gospel," or good tidings, was not "*a covenant of works*," as the unbelieving Jews asserted. It was *covenant of grace, mercy*, and *truth* through faith in Jesus Christ, whose "day Abraham saw and rejoiced." It was a Gospel covenant which the ceremonial law could not disannul. Four hundred years passed between this Gospel covenant with Abraham and the setting forth of the law as given by Moses. "Therefore," saith the Apostle, "the law given by Moses, could not make the promise of salvation through the Messiah of none effect." It remained in the Apostles' days the same as in the days of Abraham, and it remains the same now, as then. It was and is a Gospel covenant of unbounded love and free grace, through the atonement of the Son of God. The only difference between Abraham and ourselves, is in that *he* looked forward, and we, in point of time, looked backward. *He* to the Saviour then afar off to come, and *we* to the Saviour, the same Saviour, who *hath* come, now eighteen hundred years and more, to suffer *once for all* upon the cross for the sins of men. He in the dawn, we in the evening of the day of grace.

The covenant made with Abraham to give him the kingdom of heaven or everlasting life, signified by the appellation "*of that better country*," (and the earthly Canaan as type of it,) was a distinct thing from that which was "added afterwards by reason of transgression."

Just as distinct from each other were these, as the firm *foundation rock* is distinct from any frail temporary superstructure. The Jewish ceremonial law, although itself built on the promise of the Messiah, was frail in itself, and served only a temporary purpose. It consisted of types and allegories, alluding solely to the Messiah and fulfilled in him.

The Apostle, speaking of Abraham, said, "The promise that he should be heir of the world was not given to Abraham and his seed *through the* law, but through the righteousness of faith. For, if they which are of the law be heirs, faith is made void, and the promise of none effect." (Rom. iv. 13, 14.)

Let it here be asked: On what was this "faith" based but on the promise of the atonement to be made through a then future Redeemer?—a faith as firm as the promise was sure, that God would certainly fulfil the same, in his good time; as the same faith in his word was firm that God would raise Isaac from the dead the moment after he was slain.

In this tremendous transaction, "Abraham saw Christ's day and rejoiced." "God will provide himself with a lamb," saith he. In his own faithful mind, he saw this "Lamb of God," "slain from the foundation of the world," and looking on the promise, that if he slew his son Isaac, God would raise him instantly from the dead. In him he saw, as Jesus denominated himself, "the resurrection and the life." Yea: in this transaction Abraham saw Jesus Christ overcoming death, man's greatest enemy, and his greatest punishment: he saw him rise from the dead for the justification of all who should believe on his name. In this sense "he received his son Isaac in a figure" of Christ risen from the dead.

The Jews were blind to this blaze of divine truth. They shut their eyes to its divine instruction. They "loved darkness rather than light, because their deeds were evil." "The chief corner-stone, elect and precious, the builders refused." Utterly rejecting him their true Shiloh, the sum and substance of all their religion, they fell back on the frail fabrics of their ceremonial law, declared by the Apostle to be only "shadows," "types" "of good things to come," and to be fulfilled in Christ.

From this source, as from one fountain head, were all the religious errors of the Jewish faith derived. They vainly supposed that their *sacrifices* atoned *for sin*, by inherent and appointed virtue. And it is remarkable, that in this respect, they are imitated so closely by the members of the Romish communion, who affirm that their sacrifice in the mass atones for sins. Nothing can be more evident than that they are both in deadly error; both blind to this everlasting truth, viz: that God never accepted any sacrifice, offering, or atonement for sin, but that which was made by the Messiah, his Son Jesus Christ, "once for all, on the cross." A truth so plain that it is matter of wonder that any, who know the Scriptures, should be ignorant of it; and at the same time a truth so *necessary*, that all religion is vain without it. The ordinances of God before the coming of his Son, adumbrated for the most part, not Gospel ordinances, but the Saviour himself upon the cross: and Gospel ordinances, commemorate the same Saviour. Both receive their plenitude in Christ Jesus. The former in the morning: the latter in the evening of the day of Grace; both being shadows on the dial of time, during the day of probation allotted to the Church of God. Jesus Christ himself, is the true and the only *Gnomon*, marking every moment by his ordinances, from the creation unto the end of time.

On this dial at high noon, emphatically styled "the fulness of time," when the Sun of Righteousness was at his own meridian, no shadow was cast on the dial. All, all was fulfilled. "It is finished," said the spotless Lamb of God, as he poured out his life-blood for sinners. "It is finished," the atonement is made, which nothing else could or can make, from the beginning to the end of time.

The supper of the Passover, did faintly shadow this, in *anticipation*. The supper of the Cross, by reason of greater light, casts a deeper shade to *commemorate* the same. In neither case was there, or can there be a real atonement, but by involving the *blasphemous* doctrine of *Transubstantiation*, and the abominable idolatries of the mass.

"It is finished," said our dying Saviour, when "he gave up the Ghost." How many errors of the most deadly nature have crept into the Church by perverting this fundamental truth sealed by the blood of Christ! The Jews, by reason of their carnal hearts, departed from the faith of Abraham, and depended for salvation on the outward ceremonies of their law, believing that their sacrifices of themselves atoned for sin. How widely spread among the Romanists is a similar opinion, that the sacrifices of the Christian altar atone for sin! Yea, not only in the Roman Church, but in some who pretend to have rejected her errors, the same dreadful perversion of the truth seems to prevail. And will not God visit his Gentile Church, as he did Jerusalem of old, for this sin? The Jews for this sin were rejected of God, and ever since have become outcasts from the divine favor. They leaned on that false principle, that broken reed, that dangerous supposition, in believing that their sacrifices and ritual solemnities atoned for sin; and, in consequence of this, they rejected their true Messiah, and were and are still rejected of Him. In this condition of ejectment, they will remain until they repent and believe the gospel, which unto Abraham their Father was "preached before," and for this reason was called "the everlasting gospel"—viz: that by the blood of the "Lamb of God, slain from the foundation of the world, and once for all poured out upon the cross, is the atonement made, and sinful man justified." Till they believe in this true foundation of all true religion, they remain in their sins.

The same may be said of those who believe in the false atonement set forth by the Romish mass in the decrees of the Council of Trent. By these decrees that whole communion was thrown into a condition similar to that of the Jews: both the one and the other held and still hold that the sacrifice itself and the ritual solemnity do atone for sin. The articles of our Church afford us stable ground on which to stand in guarding you from these errors of the Church of Rome. Take these articles in the sense of their framers and as set forth and investigated by the most distinguished divines, and there can be no mistake. These articles thus interpreted, we hold in great reverence, and entreat you to consider them in the same light, listening to no interpretation that will draw you from the Protestant faith. Besides the articles, we commend to your serious consideration the Homilies, of our Church; and next to these the pastoral letters unanimously adopted by this House of Bishops, and set forth to the whole Church. Examine these pastoral letters, and you will see how decidedly they condemn all leaning to papal Rome on the one hand, and Antinomian errors on the other. How they warned you against the over-valuation of the Fathers, so as to rank with the Holy Scriptures as a joint rule of faith, and at the same time how they freely admit their authority as evidence in matters of fact when determining what are the books of Holy Scripture, and what was the primitive worship of the Church. Nothing can be more decided than the testimony of disapprobation borne by these pastoral letters against the Romish doctrine of *purgatory*, the *invocation of saints, the supremacy of the Pope*, and the *idolatries* involved in the doctrine of *Transubstantiation.*

Being pledged by our consecration vows to drive from the Church all false doctrine, that the pure faith of our fathers may be transmitted to our descendants as we received it, we cannot but feel deeply anxious concerning the ordination of candidates for the ministry; for on these the character of our Protestant Church, in future ages, entirely depends. We feel it our duty to declare, that no person should be ordained who is not well acquainted with the landmarks which separate us from the Church of Rome; and being so, who will not distinctly declare himself a Protestant, heartily abjuring her corruptions, as our Reformers did: and it is our solemn counsel to all professors in our Theological Seminaries and all others who are concerned in the preparation of candidates for Holy Orders, to be faithful in their duties, that neither Romanists on the one hand, nor the enemies of the Episcopal Church on the other, may have cause to boast that we have departed in the slightest degree from the spirit and principles of the Reformation, as exemplied in the Church of England.

To keep the principles of our reformation from contamination, a careful reading of the Holy Scriptures is a sure means; and we do think it our bounden duty to enjoin this practice of our reformers on all, especially heads of families. The Old Testament being read with the New, as appointed in our Calendar, is here alluded to. We have taken them in connection, as you see, in this Pastoral; and we hope with good effect, in imprinting the truths of our Holy Religion on our minds, with a view to holiness of life.

We have maintained that the covenant made with Abraham is an evangelical covenant. It must follow, therefore, that all things which attended *it*, as to its operations in Abraham and his immediate descendants, are of great importance to us. If we be the children of Abraham's faith, in *us* will be seen the same fruits as in Abraham. God called him out of Urr of the Chaldees, from his own country polluted by idolatry, and from his wicked kindred there. And to induce him so to do, he set before him the land of Canaan:—a land as yet unknown to him, but by Divine promise. Abraham believed this promise and obeyed this call. He went out from his country and kindred, and proceeded on his journey, "whither he knew not." And having arrived in Canaan he reposed on its soil, though as yet having no possessions in it—no, not so much as a burying-place. These things teach us that he "sought a heavenly country," and considered the *earthly* only as an emblem thereof. Thus the whole becomes, as the apostle teaches, "an ensample unto us." We also are called out of a wicked and idolatrous world, and from "our kindred in transgression unto a land of *promise*," not enjoyment; into a Church militant, not yet triumphant. In this Church we are to live the life of *faith* and *hope*, as Abraham did. The unbelieving inhabitants of the land saw this holy man of faith among them; but they never thought of his being, at that very time, heir to the whole country: least of all did they dream that he had set his affections on a *heavenly country*, of which the earthly Canaan was only a type. The case is the same at the present day. When ungodly men see true Christians *renounce* the world in their baptism, and freely give up its pomps and vanities, in order to inherit the *promise now*, and hereafter to enjoy the reality of a Heavenly Canaan, a land of rest and peace, all is an enigma—an unexplained thing:—a matter of doubt, if not of ridicule and contempt. But let not true Christians be discouraged. Like Abraham's, their *gains* shall be greater than their *losses;* and our blessed Lord hath said, "Whosoever will save his life shall lose it: but whosoever shall lose his life for my sake and the gospel's, the same shall save it:" "for what shall a man give in exchange for his own soul?"

It is the characteristic of unbelief to rely on present appearances. But the word of God teaches a different lesson. This lesson Abraham learned from the manner of life which God caused him to lead. From its unsettled and wandering state, he learned that the earthly promises and possessions themselves were but shadows of heavenly things: that the land which God covenanted to give him was but a type of a heavenly country; and so long as he believed and had hope in that which was above, the full enjoyment of that which was upon earth was, to his faithful mind, but of minor consequence.

As scholars in the same school of heavenly instruction, the Apostle comprehends both Isaac and Jacob, as heirs of the same promises with their father Abraham; though they, like him, never owned a foot of ground in Canaan; and he expressly speaks of their raising their hopes above this world to a heavenly country by faith in God's *promises.* "By faith Abraham sojourned in a land of *promise*, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same *promise:* for he looked for a city which hath foundation, whose builder and maker is God. These all died in faith, not having received the promises, but having seen them afar off; and were persuaded of them; and embraced them and confessed that they were strangers and pilgrims on the earth; for they that say such things declare plainly that they seek a country, a better country, that is an heavenly, where God is not ashamed to be called their God; for he hath prepared for them a city."

We have from this statement, the Church's doctrine concerning several particulars. The Abrahamical being a Gospel covenant, the same as the Christian—both resting on the atonement of the Messiah, as the only meritorious cause of proffered salvation—it is evident that the institutions of both avail only when considered as *representives*, and are accompanied by faith in their reception. The sacrifices of Abraham, and those commanded by the Law of Moses, had no value in themselves; and when performed without faith in the atonement of a coming Messiah, they had no efficacy. They were but as shadows to the substance; and when that substance was removed from the eye of faith, even the shadow was displeasing in the eyes of the Lord. "To what purpose is the multitude of your sacrifices unto me?" saith the Lord. "I am full of the burnt offering of rams and the fat of fed beasts, and I delight not in the blood of bullocks or of lambs; bring no more vain oblations."—Isa. i. 11. Even so it is with the ordinances of the Christian covenant. "The letter killeth, but the Spirit giveth life." Hence the Church infers the true import of all those expressions in Scripture which tend to axalt faith and deny works; they are works of unbelief which she denies; works done without faith in Christ. These she declares are not pleasing to God, in her 13th Article.

But does she the same with the works of faith as in Abraham? By no means: she condemns such works as the Jews relied on; such works as the deluded Church of Rome relies on as meritorious and saving by their own operation—works as a cause, *not* condition of salvation; and such works also the Apostle condemns; such works every true Christian condemns. But in so doing, neither Abraham nor the Apostle, nor the reformed Church of England, nor the Protestant Episcopal Church of these United States of America, sets aside the necessity of works wrought through faith in Christ. Such "good works" as these, all branches of the Universal Church of Christ, as the Apostle exhorts, "are careful to maintain." (Titus iii. 8.)

"Again: Contrary to the opinion of those who assert that the promises to the Patriarchs either failed in themselves, or were fulfilled to their posterity only in a temporal sense, you have seen, dear brethren, that they were all, in a due course of fulfilment even *then*, when it might be most truly said of them, that "they were strangers and pilgrims" in the very land of promise; for they sought another and "a better country," a reality of which Canaan was but the shadow. Even so now, we have a more during promise of a better land, compared with which the world and all its enjoyments are but as shadows. This land has been purchased for us by the sufferings of the Captain of our salvation, Jesus, our spiritual "Joshua."

We know this is taught us through an allegory; but we are also sure this allegory is divinely appointed. God's word, like the rays of the sun, reveals this heart-cheering doctrine to us, that this life is but a journey to a land of everlasting rest. The light of God's word reveals it to us,* by means of a mirror, which he holds up to us in his divine providence, with Abraham and his descendants,† in a divine parable. Thus, "the things of God are clearly seen," which while, in this world, would be otherwise out of sight; which same things when we come to die, and enjoy the realities of another world, "we shall see face to face."

Consisting of body and soul, this method of teaching is necessary to man. It is necessary now, as in days of old. God teaches us by visible ordinances to realize by faith heavenly blessings. The former are "outward and visible signs," and the latter "the inward and spiritual graces," given unto us. The former, being ordained by divine command, are the means whereby we receive the latter, and also *pledges* that the *faithful* shall receive them. None but infidels deny this. But we must receive the doctrine as a whole, not in parts. The very nature of it implies that we can receive the outward and not the inward part. The wicked children of Abraham, after the flesh, lived in great numbers in Canaan without bestowing one thought on that heavenly rest which that blessed Lamb represented. Even so we have too much reason to believe there are now many at the Gospel feast "who have *not* on the wedding garment" of faith in the King's Son, and his everlasting sonship with the eternal Father; but have clothed themselves with only a garment from materials of their own framing, their own self-created opinions and wicked unavailing works, in many who are circumcised but not in heart nor in spirit; many "children of the promise," who by reason of their wicked lives, "will never inherit the promises," many "ingrafted by baptism" into the vine, whom the "husbandman will take away" because "they do not bring forth good fruit." All such, God will cast out in the great day. On the contrary, it is with equal truth asserted, that as he who uses the outward ordinance in faith to the most evangelical and spiritual intent, is a true child of Abraham in the best sense; even so he who despises the outward part, and disobeys the divine command to use it in faith, and gives for a reason of his conduct, his *extraordinary love for the inward part*, most dishonors God, who appointed the one and giveth the other, according to his *promise.* Let those think of this who talk of Abraham's *faith*, and do not as *Abraham did.*

Finally, dear brethren in the Lord, members of the family of the faithful: We, your spiritual Fathers, deeply conscious of our own unworthiness, while with the Apostle, we would "magnify our office," which we received of the Lord by the laying on of hands, most earnestly and affectionately exhort you not to be carried about by divers and strange doctrines, but that ye be steadfast in the faith once delivered to the saints. Jesus, the Mediator of the new covenant, whose work of redeeming love Abraham saw and rejoiced; whose "blood of sprinkling, speaketh better things than the blood of Abel," is the grand object of our faith and joy. "Let us then go forth with him without the camp, bearing his reproach, for here we have no continuing city, but seek one to come."

Like the holy Patriarch, let us believe and obey. When God giveth us his promise, let us manifest our faith by our works. Let us, as he did, leave a wicked world and all its sinful practices. Let us leave behind us our idolatrous relations, the Romanists, as he did his wicked kindred in Chaldea. Let us avoid every vice ourselves, and discountenance it in others to the utmost of our ability and influence. Let us love holiness, without which no man shall see the Lord; so shall our Apostolic Church distinguish herself as did Abraham and his family, from the nations around, by "a closer walk with God." Let us "follow peace with all men," being courteous to all, meek, gentle, and "easy to be entreated," as he was; yet when the worshippers of idols would make war upon us, and take our "kindred and their little ones" in the true faith, from us, let us arm ourselves and our household with "the sword of the Spirit, which is the word of God," and like Abraham go forth to their rescue. Let us dwell in this land, though "*others* claim to be Lords thereof;" and to all let us manifest that justice, mercy, and truth, with that true charity which, more than all empty professions, will show that we are denizens of a better city, and inheritors of a better kingdom in heaven.

To conclude: The members of our communion in all places of our extensive country, have cause for fervent gratitude to the Great Head of the Church in heaven, that by the mighty power of His holy Spirit the present Convention of a portion of His Church here on earth, hath been overruled for good, and has concluded in great peace, especially in that He hath inclined the hearts of the members thereof to elect, with great unanimity, a Missionary Bishop for Arkansas and other territories of the United States, and who is to exercise supervision over our missions in Texas; and also three brother Bishops to spread abroad, in foreign lands, the glorious Gospel of Jesus Christ our Lord.

Brethren, may the grace of our Lord Jesus Christ be with you all. *Amen.*

Communications.

For the Churchman.

RICHMOND.

Thomson's Birth-Day.

Concluded.

But this was Thomson's birth-day,—this beautiful eleventh of September; on which the foregoing brief soliloquy upon a stray passage in his life and writings was instinctively uttered. And it occurred to me at the same moment, that I had yet to perform a very important part of a pilgrim's duty according to classic custom. In imagination I had seen

"libations poured
Of freshly-flowing milk; and, o'er the tomb,
A coronal of every flower that blows:"*

nevertheless I had not beheld his sepulchre, who thus reminded me of some of the beauties and graces of nature, as well as the "dawnings of a glory to be revealed in the fulness of time." What better preparation could I have had however, than this mental intercourse with "nature's child?" His grave was not far off, and I prepared accordingly to visit it.

Leaving my sylvan bower, where I had ruminated and soliloquized without interruption for a time, I rambled leisurely towards the town, through a path that afforded new glimpses of the autumnal landscape. Presently I came to the hill from whence the famous view of "a huge sea of verdure," as Sir Walter Scott calls it, is perceptible for miles beyond this commanding eminence. Upon one of the trees that shelter those who come hither to gaze down on the winding Thames, as he glides through this verdant mass of greenery, was an inscription to assist (seemingly) the reflective faculties of the spectator. It ran as follows:—

"Richmond! ev'n now
Thy living landscape spreads beneath my feet
Calm as the sleep of infancy: the song
Of nature's vocalists—the blossom'd shrubs,—
The velvet verdure, and the o'ershadowing trees—
The cattle wading in the clear smooth stream
And mirror'd on its surface,—the deep glow
Of sun-set,—the white smoke, and yonder church
Half hid by the green foliage of the grove—
These are thy charms fair Richmond; and through these
The river wafting many a graceful bark,
Glides gently onward like a lovely dream,
Making the scene a paradise."

Here was an unexpected "aid to reflection,"—the idea evidently borrowed from the Ancients: for the Athenians were originally noted for this kind of way-side literature. Their marble walls were usually decorated with lines from favorite poets, that in their saunterings they might be reminded of a choice passage in Homer or Æschylus. So likewise the Pompeians read extracts from Horace, Propertius, and Virgil, as they wandered about the suburbs of Pompeii. For my part, I should rejoice to see Thomson shedding "a poetical light" in this manner "over the lanes of Wapping," and Milton and Wordsworth illuminating some of the dingy corners of the Great Metropolis, through the same simple agency. And as the "holy text" is scattered around the village church-yard, to "teach the rustic moralist how to die;" a brief quotation from the last mentioned authors might possibly have the happy effect of awakening a dormant perception of nature even in a city eremite.

Passing out of this elevated resort for young and old, who on festive occasions form quite a lively audience of social spirits upon this rural gathering-place, I followed the main avenue leading into the town, which soon brought me to the Green. This is a large open square, surrounded by some beautiful old trees and snug dwellings, quite quaint enough in appearance for a moderate lover of the picturesque to be contented with. There were none of them, however, that looked so "antiquely grotesque" as to suggest the idea that they were built in the reigns of Edward the Third or Richard the Second. But that circumstance was not regarded just then as a defect, or an obstacle in the way of comprehending the primitive structures that formerly nestled around this trim purlieu of royalty. For upon this ample site stood the ancient palace of the Kings of England; the fragment of a gateway still attesting the fact to the curious traveller. Had I been "in the vien" for speculating upon the past Chronicles of Richmond, this crumbling memorial would have furnished a tangible hint to begin with. The kings and queens who have lived or breathed their last upon this spot, certainly engrossed no small share of contemporary praise

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1 Cor. xiii. 12. { * δι' εσοπτρου. † εν αινιγματι.

* Such were the offerings usually dedicated to the manes of the departed great among the Greeks. See the Electra of Sophocles, and the speech of Chrysothemis in the same.

or censure in their time: the tournament's clash and the sovereign's knell, affording in turn matter for lively or grave comment. It is sufficient to state that the entertainments of Richard the Second and Henry the Eighth, were not the only topics originally discussed here. The memorable deaths of Edward the Third, Anne, Richard the Second's wife, and Queen Elizabeth, formed subjects of absorbing interest, ay, "stranger than fiction" to the inhabitants of Richmond at the time of their official announcement. I have only hinted, therefore, at one or two circumstances connected with the history of Richmond palace—a building successively inhabited by monarchs, whose annals are probably familiar to the reader, and need no revival at my hands. Beside, at that moment my thoughts were concentrated upon the design already communicated to the reader at the commencement of this paper. Thomson's memory was to be honored upon his natal-day, amid his rural haunts, and at his "rural tomb," as Collins hath it. I dismissed, therefore, the historic page, and the tale of kings and queens, for a "more convenient season."

There was one object upon the Green, however, that caused me to pause upon my pilgrimage. That magic structure was a simple sun-dial! Yes, I halted for a moment to mark "the dark line steal imperceptibly on" and "take a note of time" from its ancient face. It was well placed there, I thought, upon the village Green, once the scene of royal banquetings and pageants. And how eloquently did it seem to speak of the past splendor and revellings of the Edwards and the Henrys, now mouldering in the dust of Westminster and Windsor. Southey somewhere remarks, that of all the works of man, sun-dials and church clocks convey most feeling to the human heart.[*] I thought so likewise, as I looked at this old dial, or "horologe of the first world," so termed by the quaint Charles Lamb. In truth, a moral sentiment has been thrown around these primitive measurers of Time, by poetical or serious minds; and a moment of thoughtfulness must recall those beautiful or pensive soliloquies, that speak to and from the heart. The lines of an old poet will not, therefore, I trust, appear out of place, if repeated here, for they occurred to me as I lingered at the "dial's side." They were written by the exemplary and pious Francis Quarles, who was born towards the close of the sixteenth century, or, to speak more precisely, in the spring of 1592. He lived in terms of intimacy with Archbishop Usher; and "good old Fuller," (to use Southey's affectionate epithet,) was fond of quoting his verses. Although this "little poem" closes with a mournful reflection, the author was far from being a man of gloomy thoughts, but, according to the words of his affectionate wife, lived the godly life of a true Christian. "His prayers and meditations," says Willmott, "form a lasting monument of his fervid piety. The following poem is taken from the thirteenth book of his Emblems, and is entitled

The Shortness of Life.

And what's a life? A weary pilgrimage,
Whose glory in one day doth fill the stage
With childhood, manhood, and decrepit age.

And what's a life? The flourishing array
Of the proud summer-meadow, which to-day
Wears her green plush, and is to-morrow hay.

Read on this dial, how the shades devour
My short-liv'd winter's day! hour eats up hour;
Alas! the total's but from eight to four.

Behold these lillies, which thy hands have made
Fair copies of my life, and open laid
To view, how soon they droop, how soon they fade!

Shade not that dial, night will blind too soon;
My non-ag'd day already points to noon;
How simple is my suit! how small by boon!

Nor do I beg this slender inch to wile
The time away, or falsely to beguile
My thoughts with joy: here's nothing worth a smile.

The actual conception of "The Shortness of Life,"—the edacity of Death!—startled and confounded a royal inhabitant of "Shene Palace," in an extraordinary manner, according to the statement of ancient chroniclers. And the recollection of that remarkable circumstance causes the elegiac numbers of Quarles to fall upon the ear, even as a mournful chant, or rather solemn requiem; and like this silent monitor of time, it reminds the pondering passenger of the variableness and uncertainty of human joy. "At this period," writes Froissart,[†] "the Lady Anne, Queen of England, fell sick, to the great distress of the king and her household. Her disorder increased so rapidly that she departed this life on the feast of Whitsuntide, in the year of grace 1394. The king, and all who loved her, were greatly afflicted at her death." Stowe also, in his "Chronicle of England," states, that "the king took her death so heavily that, besides cursing the place where she died, he did also, for anger, throw down the buildings, unto the which former kings, being weary of the city, were wont for pleasure to resort." These brief passages refer to Anne of Bohemia, the young, merciful, and popular queen of Richard the II., who received from the people of England, the title of "Good Queen Anne;" for her humane intercession with the king for the lives of many condemned insurgents. She is supposed to have died of the common pestilence, raging at that period in Europe, and is also said to have been the only person capable of exercising a salutary influence over the infirm mind of her handsome husband. His affection for this beneficent and accomplished princess may be pronounced the only redeeming trait in his vacillating character.

I have just intimated, however, that it was not my intention to stifle the pleasant memory of Thomson by the introduction of extraneous matter, or historic disquisitions upon "Shene Palace." But I could not pass over ground so strangely anathematized, without a passing allusion to Richard's frantic grief for his Bohemian consort, or this (to him) vale of adversity and abhorrence, in vapid silence. We will now leave the Chronicle of kings and princes, as Froissart would say, and return to the memorial of the Bard.

In a few hours after my glance at the face of the sun-dial on Richmond Green, I found myself in the neighborhood of Chiswick, and seated in the Dove Coffee-house, celebrated as Thomson's retreat, or study[‡] in early life; but it is likewise affirmed that it was under the shady trees of this primitive nook, that a considerable portion of his "Winter" was composed or revised. Be it so; the tradition is a good one, and instantly converts these old fragments of nature into interesting witnesses of a poet's immortality, as well as his lamentable imprudence. For tradition further states, that he took a severe cold whilst sitting here, overheated from walking. The effects of that unwise exposure terminated his earthly existence.

It is proper now to revert to the omitted portion of my narrative. During the previous interval of time, that is to say, before I reached this rural hostel I visited the poet's grave, and thus commemmorated the day according to my original design. The church door was opened for me by the sexton's daughter, but not without some unavoidable delay, as the reader shall be informed forthwith. An elderly matron, who inhabited a neighboring cottage, put herself to considerable trouble on my account, by dispatching messengers after delinquent officials who were supposed to have the keys of the church in their possession. Clerk, sexton, pew-opener, yea, even the bell-ringer, was not at hand on Thomson's birth-day. "Such a thing has never happened before to my knowledge," said the ancient dame to me by way of apology for the defection of Richmond's sons and daughters. The youthful bearer of the keys, however, made all necessary amends, as she ushered me into the north-west corner of the edifice where Thomson lies; and after pointing to the tablet erected by Lord Buchan, left me to my own reflections.

And now I cannot think of any sentiment more expressive or characteristic—any sentiment so inspiring and proper to repeat and laud after viewing it—as Thomson's *own* words, inscribed upon his *own* monument, and composed (as we have every reason to believe) upon this identical spot:—

"Father of Light and life! thou Good Supreme!
O teach me what is good! teach me thyself!
Save me from folly, vanity, and vice,
From every low pursuit! and feed my soul
With knowledge, conscious peace, and virtue pure,
Sacred, substantial, never-failing bliss!"

Here is language, solemn, yet cheerful; in brief, a Christian's lowly prayer; and whosoever reads these six lines, placed above the ashes of their author, and repeats them, is reminded of the exquisite idea of the ancients, that the *dead* can still instruct the *living* from their sepulchral urns. Yes, as I reflect upon those eloquent words, whilst sitting in a chamber of the Dove Coffee-house, how emphatic does that inscription read, written—as the poet gives us to understand—at deep midnight, "while the drowsy world" was "lost in sleep!" How seriously has he ushered in the promptings of his heart! with what sedateness and propriety! For a calm soliloquy precedes his address to the Deity in the poem from which it is extracted, and discloses the earnest frame of mind with which he was wont to meditate. And herein we perceive the lofty aim of the bard—his fervent desire to

"exalt the soul to solemn thought
And heavenly musing."

Therefore do I dwell upon this admirable passage, so happily converted into a most expressive epitaph and precious record of pure inspiration. Therefore have I said, that I could think of nothing so animating as its revival here upon the poet's birth-day; with the golden light of autumn stealing in at the old casements of Dove house, and gleaming upon the river and the distant landscape, as in the days of his earthly sojourn. "In my solitary and retired imagination," says Sir Thomas Browne,[*] "I remember I am not alone, and therefore forget not to contemplate Him and his attributes who is ever with me, especially those two mighty ones, his wisdom and eternity; with the one I recreate, with the other I confound my understanding."

This doubtless was Thomson's religious reflection: he remembered that he was *not* alone. It was his mental perception of the presence of the Deity in his solitary chamber that made night serious, and its associations sacred and beautiful. And thus, with calm composure he registered those memorable words upon which I have just commented—words destined to survive his mural tablet of corroded copper. He sang of the Seasons—of gentle Spring succeeding surly Winter, and refulgent Summer, and sallow Autumn. But the rich melody of his pastoral pipe never wandered from the harmonious key-note first uttered in this old apartment. It continued throughout the entire composition on which he was engaged like an air in a musical theme, until it broke forth with irrepressible sweetness and volume into a majestic and devout hymn.[†] What, therefore, I repeat, could be chanted on Thomson's birth-day so suitable and enlivening as *his* own glowing thoughts—*his* pious epitaph? For "the Stranger is introduced by its meditation to the company of a Friend;" and it may with truth be added, an instructor. In that light I desire to think of him and speak of him in this place, and upon this bright and lovely day. Ay, as an instructor and companion. What else can he be considered who thus reminds one of every thing lovely in nature, as well as "the glories of our final destiny?" What else than friend and moral teacher, who utters this elevated language?—

"Hail, Source of Being! Universal Soul
Of heaven and earth. Essential Presence, hail!
To Thee I bend the knee; to Thee my thoughts
Continual climb; who with a master hand,
Hast the great whole into perfection touch'd."

Refreshed I certainly have been this day with the study of nature, beneath the boughs of old Chestnut trees—by sequestered walks and musings in Richmond Park—by verdure and sunshine—by murmuring stream—by contemplation and reflection. And now the thought, or memory of Thomson, concentrates in a pilgrim's benediction for much of this wayside enjoyment, and glimpse at some of the purest elements of poetry. In imagination I have been cheered by the simple song of the soaring lark, and have listened to the notes of the linnet, the blackbird, the thrush, and the mellow bullfinch, among the twinkling leaves of the tall aspen. The dewy fields breathed freshness, the sweet briar hedges and hawthorn blossoms filled the air with fragrance, and I sought the bank

"where flowering alders crowd,
Where scattered wild the lily of the vale
Its balmy essence breathes, where cowslips hang
The dewy head, where purple violets lurk
With all the lowly children of the shade."

And from the mountain's brow I beheld the shepherd seated upon the grassy turf, surrounded by his bleating flock, and watching the descending sun. And this exquisite vision of melody and blooming vitality, told me I was only reviving a tithe part of Thomson's enchanting imagery of "the rosy footed Spring." The spell continued, "as fleets the vision o'er the formful brain;" and the "pomp of Nature" was further revealed by her loving and ardent child. There stood the rural landscape at sunrise. It was just tinged with the first faint gleam of morning light, and the blue mist was stealing slowly away from the hills. The "bladed field" was dripping with dew drops, and "the fearful hare" was limping toward the forest glade, where the wild deer looked out upon the "early passenger." A woodland hymn arose like fragrant incense from every green abode of life, proclaiming it the dawn of a Summer's day. Then the harvest fields were rustling in the golden "gaily-chequered" light. A band of reapers were heard rejoicing, as they levelled the whispering spikes of yellow corn, whilst others stooped to bind up the "lusty sheaves" with lively haste and social merriment. A happy world it seemed of innocent joy and cheerful labor, as the "sudden sun" of Autumn looked down pleasantly upon these rustic groups of men and women at their rural employment. And at length the familiar note of a solitary warbler told me that a change had passed over the face of the landscape. At a cottage casement I beheld the redbreast—the social guest of Winter—

"Half afraid, he first
Against the window beats, then, brisk, alights
On the warm hearth; then, hopping o'er the floor,
Eyes all the smiling family askance,
Till more familiar grown, the table-crumbs
Attract his slender feet."

This "sweet messenger of calm decay," from the side of the frozen brook, the leafless forest, and the snow-covered field path, proclaimed most eloquently

"How dead the vegetable kingdom lies!"

And the voice of the poet echoed with energetic sublimity and pathos—

"'Tis done! dread Winter spreads his latest glooms,
And reigns tremendous o'er the conquered year."

Thus upon the banks of the Thames the "parted shade" of Thomson was duly honored, his natal-day commemorated, and his tomb dressed—in a poetical sense—with an autumnal wreath, by a traveller whose home was more than a thousand leagues distant from the poet's grave. It was a slight yet cheerful tribute to Scottish worth and genius.

But let me return for a moment to the proemial thought, touching a Hellenic custom. The Greeks, when they visited the grave of Sophocles, were constrained to do so from a sense of veneration for his eminent abilities,[*] and the lustre his intellect had shed upon their beloved Athens. It was a spirit of patriotism as well as a religious sentiment that prompted them to adhere to every ancient observance of this nature. They considered the gift of poetry in the light of national dignity or renown, and therefore did not hesitate to make a public acknowledgment of its possession. Hence the reverence paid to the ashes of departed poets,—hence the floral garland suspended over their classic sepulchres, and the libations poured forth annually to their memory. Time may, and does, obliterate the most costly monuments; but the essence of a man survives his brass or alabaster memorial. His words, if words of wisdom and instruction, may be said to live for ever; and, like his own immortal spirit,—cannot die.

D.

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[*] The Doctor.

[†] Chronicles of England, France, and Spain, vol. xi. chap. 21., London edition.

[‡] This statement is supported by the authority of a letter written by Thomson himself, and Faulkner's Historical Topographical account of Fulham, who says, that "in a room in the Dove Coffee-house, situated facing the water-side, between the Upper and Lower Mall at Hammersmith, Thomson wrote his Winter." We infer, from reading Dr. Johnson's life of the poet, that he brought the poem along with him from Scotland, as "*a contingent fund*" for his necessities. Such, however, was not the fact. As a copy of the first edition of Winter is now considered *a curiosity*, the original title-page is hereunto annexed:

"Winter. A Poem. By Jas. Thomson, A. M.
Rapidus sol
Nundum Hyemen contingit equis, Jam præterit æstis.
Virgil.
—Glacilis Hyems canos hirsuta capilos.—*Ovid.*
London: printed for J. Millan, at Locke's head in Shug Lane, near the upper end of the Haymarket, and sold by J. Roberts in Warwick Lane, and N. Blandford at the London Gazette, Charing Cross MDCCXXVI."

The price, one shilling, and it was printed in folio, and dedicated to the Right Honorable Sir Spencer Compton.

[*] Religio Medici.

[†] The love of nature seems to have led Thomson to a cheerful religion, and a gloomy religion to have led Cowper to a love of nature. The one would carry his fellow-men along with him into nature; the other flies to nature from his fellow-men. In chastity of diction, however, and the harmony of blank verse, Cowper leaves Thomson immeasurably below him; yet still I feel the latter to have been the *born poet.*—*Coleridge's Biographia Literaria.*

[*] He was employed by his countrymen both in a civil and military capacity.

For the Churchman.

Dear Mr. Editor,—I send you the following excerpt from "The Banner of the Cross," and commend it to the attention of certain zealous Trustees of the General Seminary, who permit their congregations to be appealed to in behalf of the sectional (I had nearly written *sectarian*) institution at Alexandria.

H.

Theological Seminary of Virginia.

As much attention has recently been directed to the General Theological Seminary of the Church, on account of alleged unsoundness, it is nothing more than proper that the Seminary of Virginia should in like manner receive some passing notice.

Although nominally a Diocesan Institution, it yet exercises a large influence in the Church in this country. I think those who have received instruction in it, amount to one-eighth of the whole number of the clergy. It yearly receives funds and students, not only from the adjoining, but distant dioceses. These facts, then, are sufficient to justify one residing in another State, in referring to it. My object in so doing is to prove, by a simple statement of facts, to those whose fears are most excited in reference to the Popish tendencies of the General Seminary, either that their fears are baseless, and therefore foolish, or that there is greater cause of alarm in the Atheistical tendencies of the Virginia Seminary.

This may seem a startling proposition, yet one of these consequences must inevitably follow from the facts of the case.

Two students from the General Seminary are suspected of inclining to Popery; the one was ordained, the other was not. Whether they were justly suspected is another question—but admit that they not only inclined to Romanism, but became Papists. Is this a reasonable ground to suspect the doctrinal soundness of those who were their teachers? If it be, then it is equally reasonable to suspect the doctrinal soundness of the Virginia Seminary, on grounds precisely similar. Two from the same class in this Seminary abandoned the ministry and became infidels. From this bare statement, it is evident that we have more reason to suspect the Virginia Seminary of teaching Infidelity, than we have to suspect the New York Seminary of teaching Popery. For in the one case, according to the admission of all, they were not quite Papists, but only inclined to Popery.

But to show how much stronger the tendency to infidelity is in the one Seminary, than the tendency to Romanism is in the other, I will state one or two more facts.

Before the two to whom I have alluded, there was one, and afterwards another, who was not ordained, who fell into the awful position of infidels; making in all four from this Seminary. Now it must be remembered that the number of students in the Virginia Seminary, is not half so large as that in the other Seminary—so that if there was one in each of the seminaries who fell into heresy, it is manifest that the tendency in the Virginia Seminary to the heresy would be twice as strong as in the other; and so in proportion to the number. If we admit, then, for the sake of argument, that there is one who, after receiving the instructions of the General Seminary, has actually become a Papist,—the case will stand thus—that the tendency to infidelity in the Virginia Seminary is eight times greater than the tendency to Romanism in the General Seminary.

Much has been said recently in certain quarters about the corruption of the New York Seminary; committees have been appointed to examine into its condition, &c.—but surely Romanism, bad as it is, is better than infidelity—for men may be saved even in that heretical church—but never in Infidelity. Is not Romanism, then, to say the least, eight times better than Infidelity? And if so, we are brought to the appalling conclusion that the tendency to utter corruption is sixteen times greater in the Virginia Seminary than in the General Seminary! And yet no committees have been appointed to catechize its Professors—no alarm has been sounded, no means adopted to remedy the monstrous evil. Can you tell, Mr. Editor, why the vigilant Bishop and presbyters of the Virginia diocese can see the little putrid spot many miles off, and yet not discover the mass of corruption under their own eyes?

But the conclusion I wish to draw from this statement is simply this—that those who suspect the teachers of the New York Seminary of inclining to Popery, because one or two of their pupils have leaned towards that heresy, are bound in common honesty and consistency, either to withdraw their suspicions, or to suspect on evidence sixteen times greater, the teachers of the Virginia Seminary of inculcating infidelity.

Y.

For the Churchman.

Mr. Editor,—In your extract from the English Churchman last week, there is much food for reflection. I forget the name of the author, who wrote—

"Nullaque res majus tempore robur habet!"

but at all events, the sentiment seems grown into a maxim with a certain class. I do not think the opposition to a more strict discipline in our Church, arises so much from the lukewarm and the lazy, as from its opponents. *Dissent* arose from laxity in the Church, the restoration of the purer discipline in that Church must affect Dissent most vitally. Few are more fearful of novelty in the Church than I am—few would more strenuously resist it:—I seek and advocate the restoration of what alone placed the Church in the glorious attitude she once did and will again hold.

Let our members but view the matter calmly, and laying aside the film which prejudice has thrown over their vision, look at the good already done to the Church; and above all, let them cast off lukewarmness and the desire to temporize; remembering that the abuse and assaults of foes are evidence of strength, and not of weakness.

Yours truly,
Robert Court.

New York, 4th Nov., 1844.

The Churchman.

New York: Saturday, November 9, 1844.

Removal.—The Churchman Office and Bookstore has been removed to No. 161 Fulton Street, third door west of Broadway, and opposite St. Paul's Chapel, up stairs.

The subscriber tenders his thanks to his friends for their kind patronage, and solicits a continuance of their avors at the above house.

James A. Sparks.

New Agents for the Churchman.—Henry M. Lewis for Alabama, Tennessee, and Missouri.

Israel E. James for the Southern and South Western States and Florida, assisted by James K. Whipple, William H. Weld, O. H. P. Stem, John B. Weld, B. B. Hussey, and Theodore Baggs.

C. W. James for the Western States, Iowa and Wisconsin, assisted by Moses Meeker, James R. Smith, J. B. Humphreys, J. T. Dent, G. H. Comstock, and E. Y. Jennings.

Results of the late General Convention.

In our last we mainly called attention to two facts; first, that no attempt was made to resist ordination on the principle of Tract XC.; and secondly, that no resolution was brought before the House alleging the existence in the Church of any doctrines or usages contrary to our standards.

Before we pass to other subjects we wish to offer a few remarks in regard to Dr. Empie's allegations, and the disclaimers which they provoked.

From what we have seen and heard since the close of Convention we should have been led to think, if we did not know the contrary, that the opponents of Church principles had sustained Dr. Empie in the House, and had rallied their forces in support of his resolutions. Now the fact is—and we beg it may be observed and remembered—that these resolutions were not before the House. Directly they were proposed, they were ruled to be out of order. The speech of Dr. Empie, therefore, in support of his resolutions, the allegations which he made, and the disclaimers which he provoked, so far as they pertained to his resolutions, were irrelevant to the matter before the House. For this reason little account is to be made of them. The whole debate, as far as it related to Dr. Empie's resolutions, was a mere side-wind, on a subject which no deputy, lay or clerical, except Dr. Empie, attempted to bring directly to the notice of the House.

Even if the debate had pertained to a matter fairly before the House, we should attach to it but an inferior degree of importance. It is the resolutions to which we look to ascertain the *animus* of the House and its members, and not arguments and assertions which were made in the excitement of discussion.

But let us suppose the debate to be a fair exponent of the sense of the House and of the deliberate opinion of its members; still it should be remembered that the reports of speeches are not to be relied on for accuracy. This will be allowed to be correct as a general rule; and so far as we have had an opportunity of verifying the reports of the speeches at the late Convention, we have no hesitation in saying that they have been particularly unfortunate. We do not impeach the fidelity of the reporters; they have done, we believe, the best they could, and have doubtless intended to be fair. But it is natural that they should give, and in fact they have given, the popular side of the debate on all questions with a fullness and correctness which we could not expect, and certainly do not find, in relation to the other side of the question. As an instance we may allude to the debate of Saturday, Oct. 12th, in regard to Dr. Hawks's testimonials, at which we were present. Judge Berrien and Mr. McFarland made eloquent speeches to induce the House to pass a resolution acquitting Dr. Hawks of the charges which had been brought against him, and these speeches are reported at such length that the reader may form a tolerably correct idea of the many fine things that were said about the sanctity of home, constitutional liberty, and other topics which might induce the House to "pass judgment on Dr. Hawks's character." Judge Chambers followed in a very able and argumentative speech, designed to show that to pronounce judgment on Dr. Hawks's character was a matter quite beside the powers of the House, who were tied up by their constitution to objects of a different nature. A more ample and lucid exposition of the principles and requirements of the Church as bearing on the case under consideration we could not have desired; but upon looking at the reports all the notice we find of this exposition is the following:—

"Judge Chambers rose and spoke at length, to put from him and those who thought with him, the imputation which it placed on every gentleman who conscientiously felt desirous of further investigation. He also advocated the reference to a committee."

Again: as an instance of the facility with which an erroneous impression may be innocently conveyed take the following. A delegate is reported to have said that he was not an advocate of the Tracts, or words to that effect. In conversation with the delegate afterwards we learned from him that what he said was, "I am not here as the advocate of the Tracts;" words which are nearly the same, but which convey a very different impression of the meaning of the speaker.

But supposing the disclaimers to have been made on a subject directly before the House; suppose them all and several to have been made with the utmost deliberation; and suppose them, moreover, to have been accurately reported, still we must beg to suggest that opposite inferences may be drawn from them. Some of our brethern are pleased to infer that the gentlemen who repudiated Dr. Empie's imputations have acted inconsistently with their position in the Church, and have disowned principles and opinions which they have been known to hold. We on the contrary should infer that Dr. Empie, like almost every other assailant of Church principles, had been so loose and inaccurate in his statements as to convey no correct idea of the doctrines which he wished to condemn; that he drew a caricature which those who differed from would be bound to reject, instead of a likeness which they would be bound to own. Now if Dr. Empie had been an ordinary debater, it would have been impossible for us to verify our inference; for we should not have been able to trust the reports of his speech, nor consequently to contradict the assertion that he made on the floor a faithful statement of High Church doctrines which his opponents united to disclaim. But, fortunately for us, Dr. Empie was peculiar in his way of debate. He read his speech from manuscript, and there can therefore be no reasonable doubt that the report of it in the Episcopal Recorder is a pretty faithful transcript of the original. And after reading Dr. Empie's specifications we feel it necessary to make but two remarks; the first is, that we are happy to be in possession of an authentic copy of them; and the second, that the less Dr. Empie's friends say about them, the more will they consult his credit and their own.

(*To be continued.*)

Pastoral Letter.

On our first page will be found the Pastoral Letter of the Bishops of our Church to the Clergy and Laity of their Spiritual Charge. The body from which it emanates, the object which it contemplates, the crisis in which it is written, invest it with measureless importance. It is not the address of a single bishop, nor of all our bishops severally considered, but the concentration of their collective wisdom; it is not addressed to a single diocese, but to the whole body of the clergy and laity throughout our borders; it is not put forth for an ephemeral purpose, but is authoritatively commended to us as a document next in importance to the Homilies of the Church, and is expected to go down to posterity as an evidence of her teaching.

In such a document we look for no truisms, no obscurities of style or thought, no puerilities; but we expect to find the awful verities of the Gospel of the Son of God distinctly and fervently enunciated, so as to bear against the reigning errors and vices of the age in a way which shall command the respect of the learned, and carry conviction to the ignorant. If the present Pastoral is adapted to accomplish this end, it will exalt the character of the Church; if it fail of this end, and in proportion as it fails, it will reflect discredit on the Church. With this remark we commend to the docility and careful study of our readers a document which has already approved itself to the consciences and enlightened judgments of our spiritual fathers.

Notices of Books.

The Columbian Lady's and Gentleman's Magazine, *Edited by* John Inman. *November,* 1844. New York: Israel Post, 3 Astor House.

This elegant periodical, in the general character of its contents, is far above the usual standard of publications of the kind. The illustrations of the present number are beautiful, particularly that of "Washington Crossing the Delaware," engraved by Kimberly, from a painting by D. Huntington, one of the most promising and gifted of our young American artists.

"The Church as it is," is the title of the Sermon preached by the Rev. Homer Wheaton, of Poughkeepsie, on occasion of the joint anniversary celebration of two of our diocesan societies. We hope it will be generally read, for it contains a clear statement of acknowledged duties, and an earnest exhibition of the discharge of them.

We beg also to call attention to the Sermon of Bishop Ives at the opening of the General Convention. The occasion on which it was delivered makes it proper to be read by every member of our Church; and its inculcation of sound principles in a conciliatory tone can hardly fail to promote the growth of peace and harmony in the Church.

"Thoughts among Flowers," (J. S. Redfield, Clinton Hall Bookstore,) is a pocket volume of much originality a beauty.

"Religious Lacon, or Holy Thoughts," from the same publisher, corresponds with the former, and consists of short selections, most of them from approved devotional authors.

George & Wayne, 26 South-Fifth street, Philadelphia, have lately published several excellent works for children. Among these are "The Little Book of Knowledge by Elizabeth G. Neverre," and several others, which are for sale by the publisher, and by J. A. Sparks, 161 Fulton street, N. Y.

A Chant of Life, *and other Poems, with Sketches and Essays.* By the Rev. Ralph Hoyt. In six parts. Part I. These poems, as the author remarks in a modest introduction, "are but the overflowing of emotions which yearn for sympathy, though too unambitious to contend for fame." We have been prepossessed in favor of the volume by the opening verses of "The World for Sale;" on the strength of which, without looking farther, we venture to commend the work to the attention of our readers.

Dunnigan's Illustrated edition of the Bible, Nos 5 and 6 are issued.

Pulpit Oratory and Scriptural Reading.—We beg to call the attention of our readers, especially of such as are *graduating,* to the advertisement of Mr. Vandenhoff. The course of instruction he proposes is most desirable to the clerical candidate; and the terms on which he offers his services place them within every one's reach.

Standing Committee of the Diocese of New York.

St. Paul's Chapel, Nov. 2d., 1844.

Present—Rev. Drs. Berrian, Lyell, McVickar, and Wainwright, and Messrs. T. L. Ogden, G. C. Verplanck, and Floyd Smith.

This being the first meeting of the Committee since its appointment by the Convention in September, it was organized by the election of the Rev. Dr. Berrian as President, and the Rev. Dr. Wainwright as Secretary.

Testimonials in favor of the Rev. Vandervoort Bruce, Deacon, to be admitted to the sacred order of Priests, of Alfred A. Watson, a candidate for Holy Orders, to be admitted to the sacred order of Deacons, and of Thomas William Allen, to be recommended as a candidate for Holy Orders were read, and in each case being in regular form and duly signed, the canonical testimonials in their behalf respectively recommending them to the Bishop were signed by the Committee.

The Committee then adjourned.

Jona. M. Wainwright, Sec'y.

Clerical Changes.

The Rev. Thomas Meacham having changed his place of residence from Allen's Hill to Weathersfield Springs, Wyoming county, desires his papers and letters to be addressed accordingly.

The Rev. William Croswell having resigned the Rectorship of St. Peter's Church, Auburn, and removed to Boston, Massachusetts, requests that letters and papers intended for him may be addressed accordingly.

For the Churchman.

Rev. Warner Hoyt.

Another laborer has gone! In the prime of life—in the vigor of manhood—and in the midst of great usefulness—the Rev. Warner Hoyt, Rector of St. Stephen's Church, Ridgefield, Ct., has been called to leave the Church militant and join the Church triumphant. About three weeks before his death he was seized with typhus fever, but his case was not considered alarming until Sunday of the third week, when his physician announced to his family and friends that congestion of the brain had commenced. From this time every effort was used for his recovery; and if the most judicious and skilful medical advice; if the kindness and attention of parishioners and friends; if the unceasing watchfulness of a devoted companion; if anything of an earthly nature could have continued life, we believe he would still have been among us; but the Almighty in his wise providence had ordered otherwise. He lingered until the night of Friday following, (Oct. 18th,) when, in the 35th year of his age, he fell asleep in Jesus, in the favor of his God, as we confidently trust, and as we know—in perfect charity with all mankind. In him the parish of which he was Rector, has lost a faithful pastor; the Church in this Diocese, an active, zealous, devoted minister; and the Church at large an intelligent and true-hearted son.

At an early age his thoughts were turned to the ministry of reconciliation, and he devoted the energies of his mind to such studies as were required for the honorable discharge of its holy and arduous duties. He was ever unwilling to offer to the Lord a sacrifice which cost him nothing. In his preparation he labored amid many discouragements—all of which he resolutely overcame—graduated from Washington College, Hartford, standing high in his class, A. D. 1834—studied theology under the direction of the Rev. Dr. Wyatt, of Baltimore, who entertained so high an opinion of his pupil's ability and attainments, that he afterwards solicited him to become his assistant in his important parish. Mr. Hoyt was ordained Deacon by the late Bishop Stone, of Maryland, in September, 1837, and Priest in 1838, by the Right Rev. Bishop Doane, of New Jersey,—then provisional Bishop of Maryland.

During the first two years of his ministry, he labored with great acceptance in the associate parishes of All Hallows and Worcester in that Diocese, and since that time, with equal acceptability, about five years, in St. Stephen's Parish, Ridgefield.

Wherever he has been, and in whatsoever station of life he has been placed, Mr. Hoyt sustained an unblemished character, and was universally respected and esteemed. As a man, he was highly intelligent—acute in his perceptions—cheerful in his manner—free and unrestrained in his intercourse—open-hearted to a fault with his friends, and if he sometimes mistook through what men of the world might deem a want of caution, it was not because he was a novice, but being himself entirely free from guile and above suspicion, he was ever unwilling to suspect another. And this very trait in his character made him one of the most agreeable of companions and affectionate of friends. Unsusceptible indeed must be that heart which could come in contact with his and not feel itself drawn out in warm affection for one so pure in character—so disinterested in friendship—and so faithful in all the relations of life. As a Churchman he was sound in the faith—intelligent and discriminating—never forward to obtrude his sentiments upon others, and never shrinking from a frank avowal of his belief when asked, or when proper occasion offered; and if any remained unconvinced by his arguments, they could not fail to respect and admire his candor and fairness. He was a Churchman from principle—and nothing could dissuade him from acting consistently. He was also unbounded in charity. To oblige his friends he would sacrifice everything but principle, but where that was involved no influence could divert him from the path of duty. He was the very soul of truth.

As a minister of Christ he was pious and devoted, self-denying in life, and abundant in labors. He considered himself responsible for every soul entrusted by the Holy Ghost to his care, and he watched over it as one that must give account. Many there are who can bear decided testimony with what anxious solicitude he watched over every member of his widely scattered flock—with what fidelity he warned the wayward, both in and out of season—with what affectionate zeal he encouraged the wavering—with what gentleness and tenderness he administered reproof—with what sympathy he visited the sick and afflicted. Indeed he was a model of a Christian Pastor. Few among the clergy of this age could have surpassed him. His influence in the Church at large would have been most salutary. Few men of his advantages had accumulated a greater amount of literary and ecclesiastical knowledge; and with a retentive memory—a comprehensive mind, and a clear intellect, he was ready on all occasions to set forth the truth in a convincing light. He was becoming extensively and favorably known, and would have been sooner known had not his great modesty held him back. But the Lord of the Vineyard has given him rest from his labors. He has left a wife and four young children—a large circle of friends—an extensive parish, and the Church at large to mourn his loss. Yet we sorrow not without hope. What is loss to us is gain to him. "The Lord gave, and the Lord hath taken away: blessed be the name of the Lord!"

S.

Ridgefield, Ct., Oct. 28th, 1844.

Destruction of the Nestorian Mission.—A letter dated at Constantinople, Aug. 28, 1844, published in the *American,* conveys the following unwelcome intelligence:—

"I write in great haste to inform you that the Mission at Oroomiah, has been broken up (the schools being discontinued,) by the Nestorians themselves, with Mar Yohanna, [the Bishop who visited the United States,] at their head. Many reasons are assigned; but there is a report, which comes from an authoritative source, that the Nestorians often begged to have their Scriptures printed for them, but instead, the missionaries are continually making and printing books of their own, and are always preaching to them about leaving off their fasts, &c. Mar Shimon, [the Patriarch,] says they shall be expelled from the country. This which follows is an extract from his letter:—

"We would make you further acquainted with what has just happened in Oroomiah among those Americans who are residing here. Quite a quarrel has taken place between the Bishops and the people on one side, and the Americans on the other, on account of the improper proceedings of the latter in the said town. This led to a council of the zealous and true shepherds, with their rational sheep, and they closed up and disbanded the vain schools which the Americans had established in Oroomiah. We, moreover, have written to them a letter, under seal, that the schools should remain closed, and that the Americans should be sent away from there."

The *American* adds that the letter was communicated from a respectable source.

To the Clergy and Laity of the Protestant Episcopal Church in the United States.

The Foreign Committee of the Board of Missions are under the necessity of inviting the attention of the Church to the wants of this department of our Missions.

A large Mission is about to sail for CHINA; an addition to the Mission in AFRICA is also ready to embark; and a very considerable increase to the expenses of the Mission at CONSTANTINOPLE has also been directed by the Board at its late triennial meeting; while the appointment of three Foreign Missionary Bishops will also call for larger appropriations.

The Committee have now but $2,900 in the treasury; and need $10,000 to meet the claims which will be made upon it in the course of the next sixty days.

They therefore most respectfully, but earnestly, ask of the members of the Church to come promptly to their aid, lest, at the very moment when the most solemn pledge to the Missionary work has been given to the Christian world by the Church in General Convention assembled, she should be subjected to the painful mortification of a failure in meeting her engagements.

The Foreign Committee, heretofore, have had only to make their wants known to receive the support of the Church; and the increase of their funds during the last three years, (the receipts exceeding by more than $20,000 the contributions of the previous three years,) encourages them in the belief that their hands will be strengthened, and their wants supplied in this present emergency.

The Church has now solemnly pledged herself to the work of Foreign Missions. May the God of grace animate her members to a zealous, liberal, and persevering support of that which is so auspiciously begun!

By order of the Foreign Committee.
PIERRE P. IRVING, Sec'y.
New York, Oct. 29, 1844.

Extract from the Minutes of the Foreign Committee.

Missionary Rooms, New York, Oct. 30, 1844.

Present—The Rt. Rev. the Bishop of New Jersey in the Chair; the Rt. Rev. the Bishops of the North Western Diocese, Maryland, Delaware, the Missionary Bishop to China, the Missionary Bishop to Constantinople; the Rev. Dr. Milnor, the Rev. Dr. Turner, the Rev. Mr. Bedell, Mr. De Peyster, Mr. Minturn, Mr. Winston, the Treasurer, and the Secretary.

On motion, it was unanimously

Resolved, That in view of the present emergency, the BISHOPS OF THE CHURCH be earnestly requested to bring before the Clergy of their respective Dioceses the necessities of the Foreign Committee, and the importance of immediate efforts to replenish their exhausted treasury.

A true extract from the Minutes.
PIERRE P. IRVING, Sec'y.

From the Church Chronicle and Record.

Oxford, Sept. 9, 1844.

My Dear Sir,—A visit to this ancient city and its time-honored University could not of course fail to be deeply interesting, apart from the recent movement which bears so strongly on the concerns of the Church. Although it happened in the midst of vacation, when the "cap and gown" were less frequently distinguishable, yet was our short stay gladdened by association and fellowship with many of its noble sons, and the kindnesses they bestowed upon us.

Dont be alarmed, Mr. Editor, for I am not about to inflict an essay on Oxfordism on you; for in good truth, I have scarcely heard a word on the subject from the mouth of a single clergyman since I have been in England. Most of them, so far as I know and believe, are zealously engaged in the duties that belong to them as ministers of Christ; and instances of *some* have been detailed to me, whose personal sacrifices and unbounded labors in behalf of their spiritual charge, would astonish, if it did not shame, many of the clergy among ourselves. Whatever view any one may be disposed to take of the Tracts for the Times, the fact need not be concealed and cannot be denied, that a vast degree of life and energy and devotion has been diffused through the English Church, within a few years past, whereby she has aroused from her lethargy, and is putting on her beautiful garments. As an individual, I have no hesitancy in ascribing its origin to the Oxford movement,—"nihil movet, nisi motum."

Nor in saying this, would I be understood as endorsing all that has emanated from this University. The view that I have advanced relative to the Reformation and its results, and of those who were chief actors in it, are I confess widely different from those I have been accustomed to hold; are widely different from those I should now be willing to adopt. It seems to me that there is a desire to aim at an ideal standard of perfection, to return to something not clearly settled or very tangible—something sublimated and beyond our reach. No one claims perfection for the Church, and hence it would be the wish on the part of all those who love her purity and welfare, that she should return as nearly as possible to a primitive age. But I would have the practice of that age *definitely known*, before I would cut the Church from her present moorings and cast her loose upon the waters. Still, Mr. Editor, etherial and impracticable as may be some of the views maintained here, I have seen nothing adopted in religious worship which could offend the most tender conscience—nothing indeed new which we would not heartily approve. As for a tendency to Rome, or an actual joining her communion, it is all humbug, and needs no refutation. If a secession occurs, it will be forced by the present authorities of the Church.

The English Church, at the time the Tracts were started, evidently needed a strong hand to awake her to a sense of her duties and responsibilities. The Church in her government, offices, and doctrines, is not as well understood here as in the United States. This may seem a paradoxical assertion, but I believe it notwithstanding. The connection of the State with the Church, probably had much to do in preventing clear notions of her spiritual character, which could not of course operate with us; and hence if I am rightly informed, the great mass of the laity as well as many of the Clergy, were but very imperfectly informed relative to the distinctive organization of the Church, and the principles she embraced. These times, it is believed, are passing away, and better times approaching.

The more I have seen and learned of the grievous burden that the Church is obliged to bear from the State, the more do I rejoice in the freedom of *our own* from all political measures, and truckling, one-sided, and unprincipled politicians. I know there are two sides to the question, but I think it an easy case to solve. Effective discipline and a prompt reformation of abuses, can hardly be expected in a Church so hampered and trammelled as she is here by the State. Hence the complaint is almost universal, that there is no discipline worthy of the name in the English Church. Look at the recent whiffling course of the government of Great Britain towards Ireland, where, by the reversal to the sentence against O'Connell, it has jeopardized the safety of the Church in that country! The Repeal Association is but another name for the ultimate overthrow of the Church, and the triumph of the agitator over the Court of Queen's Bench is an entering wedge to effect the desired end. Said a Professor of Divinity in Trinity College, Dublin, where I have since visited, "we are now in the situation of a man who has a knife at his throat," alluding to the reversal of the sentence. It is a matter of gratulation, that with us every religious denomination is on an equal footing, so far as government is concerned.

It seems that many of Mr. Newman's former friends have taken great alarm at the "Biographies of the English Saints," but I hardly think with exact justice. I believe it is not known that he wrote either one of the numbers now published, and his most intimate friends are ignorant how far he endorses the sentiments contained in them. Certain it is, that the two first numbers, which alone bear an advertisement with his initials, and which created the alarm, he expressly disavows all responsibility. He is now pursuing "the even tenor of his way," at his residence in Littlemore, about two miles from Oxford, entirely disconnected as you know, officially with the Church and University. He has with him at his residence, or "monastery," as some call it, from the views he is known to hold respecting monastic institutions, several friends who, like himself, are engaged in translating; and he passes his time in quietness, being an attendant on the daily service in the Chapel of Littlemore. Whatever opinions may be entertained of his writings, it would be well if those who assail him with invective unanswered, and malevolence meekly borne, had a portion of the humility, devotion and spiritual-mindedness of the man, whom a clergyman said to me, who knows him well and loves him much, he regarded as "incomparably the greatest man that the English Church ever produced."

Yours, O.

Oxford Convocation.

The Oxford Convocation has met again, but in much greater numbers than it has done for some years past. It has dealt lightly with the Hebdomadal Board, which was the real party to receive its sentence. Dr. Symons was approved of by 882 against 183.

The minority seems relatively small, but it is absolutely great. So many persons have made a public declaration, under the burden of a stringent oath, that Dr. Symons is an unfit person to be Vice-Chancellor. Their opinion may be worth little or much: be that as it may, it is a *fact*. So many men have at great personal inconvenience travelled to Oxford to say that they disapprove of one individual. This is a far greater condemnation of that person than is the counter-testimony of the majority in his favor. There is a natural unwillingness in all to condemn another by a distinct act: for when a man's reputation or interest is at stake, those who know him give great allowances to their consciences, and favor him accordingly. The material of this majority is not, perhaps, legitimately a subject for comment; for the very first question brought forward by Dr. Symons may rend it into shreds. Dr. Symons has gained his point, but the struggle has revealed the weakness of the Board.

The Convocation met in the Theatre. The Senior Proctor read the Chancellor's letter: then the Vice-Chancellor asked the assent of the House to its contents; and after some uproar he directed those who were in favor of the nomination of Dr. Symons to go to the right side of the Theatre—the others to the left: when the division had taken place, he directed the scrutiny to be made, reserving the rights of the Chancellor—what this meant is not evident, unless it be that in his opinion Convocation had no authority in the matter. However this may be, Convocation has claimed the right, and what is more, has distinctly exercised it. This settles the question, and has superseded all argumentation—the thing is done. When the scrutiny was completed, the now, late Vice-Chancellor made a very becoming speech, and carried with him the sympathy of the whole House. He was himself greatly moved. He thanked his friends for their help, and implored the forgiveness of his enemies.

Dr. Symons having taken the necessary oaths, was admitted to his office by the Senior Proctor; and when he had ascended to his chair, made also a speech, in which he spoke of the difficulties of his place, and of the times, and how very bad a person is a disturber of the peace. Dr. Wynter spoke in *his* speech in wonderful language of his successor. The only thing that described him as inferior to a saint was his aptitude for secular business: but that is not always inconsistent with the character; and that the University would find in him not only a governor, but also a father. Time will bring this to a clearer issue than can now be guessed at. The Pro-Vice-Chancellors are Dr. Hawkins. Dr. Wynter, the Rector of Lincoln, and the Master of University. The Rector of Lincoln was passed over by the late Vice-Chancellor—now he is righted; and for this he has to thank the minority. The "disturbers of the University's peace" have virtually made him the successor of Dr. Symons as Vice-Chancellor. Now the minority seems small, but it is not. It is a firm, compact, resolute, earnest power; it will draw others to itself, and swell. Dr. Hook has made it less than it would have been; but he has made amends most nobly for his error, only too late to help the right. Come what will of this struggle—and let men say of it what they will, the battle was, truth against indifference; the Catholic Church against heresy; and time will show it. S. Athanasius fought against numbers. Gregory VII. was a disturber of the Church's peace in his day; men of easy tempers and quiet minds defended order and the usual routine of things, but S. Athanasius saw heresy behind; and Gregory saw the whole Church melting into the secular power. So now they, who see through the smoke of the battle, and hear beyond the voices of the combatants, know well that there are elements in the strife which they dare not name, even in their secret hearts.—*E. Churchman.*

The Ministry of the American Episcopal Church Recognized in England.

Mr. Editor,—You will recollect that some time since you published an article of mine referring to some gross errors and misstatements which appeared in the Western Christian Advocate, a Methodist paper, printed in Cincinnati, upon the subject of the Succession in the American Episcopal Church. Among other strange assertions was the positive declaration that ordination in the American Episcopal Church is not recognized as valid in the Church of England, and that American Episcopal clergymen, upon going to Canada or to England, must either be re-ordained or pass into the ranks of laymen. To show the utter falsity of this statement, I referred to the case of the Rev. Henry Caswall, who had been ordained deacon and presbyter by an American Bishop, who afterwards removed to Canada without being required to pass into the rank of a laymen, and subsequently to England, and at this present time "holds a benefice in the English Church, *without a re-ordination*." It seems that my article was copied into the New York Churchman, and by this means found its way to England, and at last fell into the hands of Mr. Caswall. In consequence of this I have since received the following letter from Mr. Caswall, containing some further particulars with regard to the point alluded to, which, if you think it of sufficient consequence, you may give to your readers.

Figheldean Vicarage, near Amesbury, }
Wiltshire, England, Aug. 1*st*, 1844. }

Rev. and Dear Sir,—I noticed in the New York "Churchman," (received by me yesterday,) your letter respecting the position of American ordained clergymen in England and the Colonies, in which you mention my name and that of the Rev. Dr. Wolff. My ordination was fully recognized in this country, but I could not *legally* hold any preferment or curacy until I had obtained a private Act of Parliament to enable me to do so, This I did with great difficulty—at an expense of £195, or about a thousand dollars.

Before obtaining this Act I often officiated by special license from a Bishop, which, however, only extended to two Sundays in succession, though it was renewable. No English Bishop would think of *re-ordaining* one previously ordained in the American Episcopal Church. He would consider such an act as a kind of sacrilege. The existing law of England does not affect the *spiritual* character of the American clergy; but chiefly the temporalities of the Established Church of England. Dr. Wolff's case was different from my own. He was ordained a deacon by Bishop Doane, and afterwards a priest by an Irish Bishop. . . . . .

Accompanying the above letter was the "private act" which was passed to enable Mr. Caswall to hold a benefice in the English Church—the very language of the act itself showing that the orders conferred by American Bishops are fully recognized by the Church of England, and that "letters commendatory and testimonial" from the former are received by the latter; and entitle the bearer to license to officiate in his proper character as priest or deacon therein. The holding of any benefice or preferment is a different matter, regulated by the laws as a temporality, and requiring in cases like this a special enactment.—*Western Episcopalian.*

Bokhara.—The Rev. Dr. Wolff in Captivity.

We publish the following from authority. In his letter of the 27th, the Rev. Doctor says:—"I have now been already two months in this place, and although five or six times the King has promised to send me instantly to England with one of his ambassadors, I am in the greatest danger. I cannot stir out of the house without a guard of three men. Dil Hassa Khan, the fellow sent with me by the Assaf Addaula, has shamefully robbed, deceived, and outraged me. The Persian Ambassador, Abbas Kolle Khan, is kind to me, but I think he will not have it in his power to rescue me. Neyeb Abdool Samet Khan has extorted from me a writing to pay him five thousand tomans to effect my liberation. I suspect him that he was the cause of Stoddart's and Conolly's death, in spite of his continued protestation of friendship. The Ameer is now at Samarcand, and I am here awaiting the most fatal order from the King daily to reach me. It is true that poor Stoddart professed openly Christianity, after he had made a forced profession of Mahommedanism. Do for me what you can, as far as the honor of England is not compromised. All the inhabitants wish that either Russia or England should take the country. Do not believe any former reports of my speedy departure, for I am in great danger.

"JOSEPH WOLFF."

"*To all the Monarchs of Europe, Bokhara, Aug.* 1, 1844.—Sires,—I set out for Bokhara to ransom the lives of two officers, Stoddart and Conolly, but both of them were murdered many months previous to my departure, and I know not whether or not this blood of mine shall be spilt. I do not supplicate for my own safety, but Monarchs, two hundred thousand Persian slaves, many of them people of high talent, sigh in the kingdom of Bokhara. Endeavor to effect their liberation, and I shall rejoice in the grave that my blood has been the cause of the ransom of so many human beings. I am too much agitated, and watched besides, to be able to write more.

"JOSEPH WOLFF."

London, October 17th, 1844.

The past week has proved singularly fatal to London incumbents; no fewer than three having died, viz:—

The Very Rev. Dr. Robt. Hodgson, Dean of Carlisle, and Rector of St. George's, Hanover-square.

The Rev. T. Lovell, Rector of St. Luke's, Old street.

The Rev. Josiah Pratt, Vicar of St. Stephen's, Coleman street.

The first named parish, which is celebrated for its rank and fashion, contains a population of sixty-six thousand souls, with fourteen churches and chapels, and twenty-eight clergymen. The income attached to the Rectory is returned at £1,550, with the patronage of four chapelries, the united incomes of which amount to above £2,000. The patron is the Lord Bishop of the Diocese, whose appointment to the vacant living will be looked for with great interest. The late Dr. Hodgson was of the "old orthodox" party, and somewhat strongly opposed both to the "Evangelicals" and the Anglo-Catholics.

The second parish contains fifty thousand persons, with four churches and seven clergymen. The income of the vicarage is £578, with the patronage of one church. The living is in the gift of the Dean and Chapter of St. Paul's. The late rector was of moderate views, but some of the preachers in his own church, and in that of which he was the patron, were of the most extreme section of "Evangelicals."

The third parish requires no especial notice. The living is of the value of £560, and is in the gift of the parishioners. The late incumbent was known as an ultra "Evangelical."—*Eng. Churchman.*

Dr. Pusey's Sermon on the Eucharist.

The evil which has confessedly resulted from the universal and frequently irreverent discussion of Dr. Pusey's sermon upon the Eucharist has not been altogether unmixed with good: the Divine Head of the Church has, out of an abundant mass of evil, undoubtedly brought forth good for His Church. Doubtful and wavering minds have been led to look into the subject—to test their actual faith—and to take one side or the other; many who secretly, and, it may be, unconsciously held heretical notions, have either renounced them, or embodied their heresy in formal statements, which they have published to the Church. Either way, we conceive, good has been produced. It is not so much the *publication* of positive and *definite* heresy which we have to fear in the present day as the loose, floating, and latitudinarian heresy, which is ignorantly held by thousands of the laity, and is embodied in the extempore effusions of hundreds of the clergy. Few persons are aware of the extent to which this evil still exists, notwithstanding the efforts which have been made to disentangle Catholic Truth from ultra-Protestant Error. We who are in the habit of receiving daily communications upon the subject can form but a faint conception of it. A perusal of newspapers and periodicals which dicuss ecclesiastical subjects, together with attendance upon an ultra-Protestant ministry, may perhaps, present as faithful a reflection of the gigantic body of Popular Heresy as it is possible to obtain; and such a reflection as must appal and afflict every faithful and rightly-instructed member of our Church. Would that our spiritual fathers could but see and hear even "the uttermost part" of it, for we are convinced that they would no longer refrain from taking some effectual means for stopping the wide stream of heresy which now flows undisturbed through the pastures of the Church.

We could, in a few moments, put our hands upon undeniable evidence that at least one-half of the Creeds of the Church is not merely suppressed in many pulpits, but is *plainly and flatly denied*. We will take the very latest instance which has come under our notice, and which will afford some evidence that we have not been uttering, at random, morbid complaints, without any foundation. On the morning of Sunday week the minister of a congregation of two thousand souls, in the diocese of London, propounded to his flock the following as an axiom, *without any qualification*,—"*Wherever the Bible is received as the Standard of Truth, and is freely circulated, there is a true branch of the Church of Christ.*" Consequently, Socinians, Ana-Baptists, Quakers, Independents, Wesleyans, are each and all true Churches of Christ!

So much for the *preaching* of heresy! We will now give a recent instance from a professedly "High Church" publication, the extract from which affords us, for the first time, a definite idea of the objectionable matter in Dr. Pusey's sermon, and of the "principles of Puseyism."

"It is barely possible that acute sophistry and perverted reasoning might render it a matter of difficulty to fix the mark of mystic transubstantiation on particular passages of the discourse; but it is unnecessary to select any of the passages, since Dr. Pusey has saved his opponents this trouble *by his full avowal of his principles in the preface of his sermon.* The passage runs thus, and it cannot be too often printed and circulated, in order that there should be no mistake as to the principles of Puseyism:—

"'That, conscious of his own entire adherence to the formularies of his Church, and having already expressed himself on this subject, and in the very outset of his sermon conveyed at once that he believed the elements to *remain in their natural substances*, that he did not attempt to *define* the *mode* of the mystery, *but that they were also the body and blood of Jesus Christ.*'

"This he asserts is the doctrine of the Church of England, and in the preface he declares he published this sermon for the purpose of instructing the young men in this, his opinion, as the doctrine of the Church of England.

"Who, after this confession of the Doctor, can doubt the propriety not only of *condemning* the sermon, but also of *suspending* the preacher? *Wherever this doctrine is preached, a relapse into the corruptions of the mass and of Popery must eventually follow.*"

We need not cite passages from the Communion Office or Catechism to show that our Church uses still stronger language than this, for we are confident that no man who really understands the teaching of our Church will hesitate to say that they who condemn Dr. Pusey for the above statement must necessarily dissent from the Church. Who, after this, can be surprised at reading, in the same publication, the following unqualified charge of Popery upon the entire Church in Scotland?

"Among pamphlets we may notice one entitled, 'Comparison between the Communion Offices of the Church of England, and the Scottish Episcopal Church.' The object of this pamphlet is to prove that the first-named Church rejects, which the latter *adopts—the complete language of transubstantiation.* It seems to us to settle the question."

All this appears in a quarter where Dr. Symons was warmly supported, and in which all those who opposed him are reviled, and held up to scorn and contempt, while "*our* sentiments of religion" are declared to be "a disgrace to a Christian press!"

We could afford, and should be content to pass over these things had we not good evidence before us that they are but samples of an enormous bulk of heresy, which lies heavily upon our Church, and prevents many of her sons from rising into the pure regions of Catholicism.—*English Churchman.*

Extract from the Millennial Harbinger.

Amongst us it would seem as if we never had, and never could have, a *heretic!* Can any one name a single heretic in one thousand churches, that has been convicted, condemned, and excommunicated! Perhaps, we may have had such a person, or persons. I know we have had a *heretic detector* at work for several years, and he starved to death. He did not find a single meal for several years, so far as I remember. And have we no heretics amongst us? Are we the only people who have escaped these pests of society? Have we had no one in our communities making an effort to draw away disciples after himself? If we have not, then Paul never saw such a one, and has never described a heretic. Have we had no instance of any one amongst us saying perverse things of good men, as well as propagating his own vain speculations to gather around him a party? Have not some appeared amongst us whose only claims upon public attention are their boldness in asserting their own dogmas; and their servility and sycophancy to any one who flatters their vanity, or who caters to their venality? What have the proudest spirits of this class, the most loquacious and pretending, ever done for mankind? Nay, what have they done for their own wives and children, except to board them out, or abandon them to their more humane and sympathetic friends? What have they done for the Church but trouble it; for the neighborhood, but insult it; for human follies, but to laugh at them? What have they done for their parents, but dishonor and abandon them; for their mother's sons, their own brothers, but desert them in times of poverty and wretchedness? What have they done for the world, but fatten on its good things and repay it with their maledictions? Are we the only people who have seen no such REFORMERS! Has no one of us ever seen one seeking a place amongst us, who, after he had spunged upon the charities, feasted upon the bounties, and enjoyed the hospitalities of honorable and praiseworthy men, become the assailant of those who instructed him, entertained him, and patronized him, because they would not wink at his follies, nor call evil good, and good evil, to gratify his love of novelty, his wayward fancy, and erratic ambition? If others have been so fortunate as never to have seen one such, I can only say I was not born under stars quite so propitious as those which preside over their destiny. I have formed a painful acquaintance with one or two such.

Whom can the Editor mean?

Complimentary Tribute.

At the Annual Commencement of Columbia College, New York, on the 8th inst., the degree of Master of Arts was conferred on our fellow citizen, JOSEPH W. INGRAHAM—an honor, as we learn, all unexpected by the recipient, and consequently rendered especially gratifying. Mr. Ingraham's industry and perseverance in the cause of education, has gained for him the reward above mentioned—a tribute as it is to the real merit and painstaking endeavors to "do good in his generation." Referring to this compliment, the Journal remarks, that Mr. Ingraham "was the earliest American Topographer of Palestine, having published his splendid Historical Map of that interesting country in 1828, and other Biblical works since, and was also for many years a lecturer on Sacred Geography. He has been the editor of the Massachusetts School Library from its commencement, and is author of most of the valuable glossaries and explanatory notes appended to that series of volumes. He is also author of a work on Niagara Falls, and several other works; and also of an Improved School Register, for which a silver medal was awarded at the late exhibition of our Mechanics' Association.—*Boston Ev. Transcript.*

Illustration of Popular Religionism.

NOTICE TO THE PUBLIC.

CITY CHAPEL, MILTON STREET, CRIPPLEGATE.
Wednesday, September 25, 1844.
A SERMON
Will be preached in the above place by
ZILPHA ELAW,
A lady of color from America.
Service will commence at 8 o'clock.

N. B.—A Collection will be made after service on behalf of the Evangelical Missionary Society.—*Eng. Churchman.*

Married.

On Thursday, 31st October, at All Saints' Church, by the Rev. Anthony Ten Broeck, Rector of Grace Church, Newark, the Rev. JAMES W. STEWART, Rector of St. Paul's Church, Oak Hill, Greene county, to CATHARINE PRAY BROWN, of this city.

On the evening of the 30th of October, by the Rev. Norman H. Adams, Rector of St. Matthew's Church, Unadilla, the Rev. LOUIS L. NOBLE, Rector of St. Luke's Church, Catskill, to Miss SARAH A., daughter of Isaac Hayes, Esq., of the former place.

Died.

In the city of Brooklyn, on Thursday morning the 19th of September, after a long and painful illness, JANE VIOLETTA CAMPBELL, youngest daughter of the late Colin Campbell, Esq., clerk of the Supreme Court of the city of St. Johns in the Province of New Brunswick.

Calendar.

November.

10. Twenty-third Sunday after Trinity.
17. Twenty-fourth Sunday after Trinity.
24. Twenty-fifth Sunday after Trinity.
30. St. Andrew the Apostle.

December.

1. First Sunday in Advent.
8. Second Sunday in Advent.
15. Third Sunday in Advent.
18.
20. } Ember days.
21. St. Thomas the Apostle
22. Fourth Sunday in Advent.
25. CHRISTMAS DAY.
26. St. Stephen the Martyr.
27. St. John the Evangelist.
28. The Holy Innocents.
29. First Sunday after Christmas.

Diocesan Record.

Episcopal Acts by the Bishop of this Diocese.

City of Brooklyn.—Twenty-second Sunday after Trinity, November 3, in St. Ann's Church, admitted Alfred A. W. Watson to Deacons' Orders. Morning Prayer was read by the Rev. Charles Bancroft, Assistant Minister of St. Ann's; the sermon preached by the Right Rev. Jackson Kemper, D.D., North Western Missionary Bishop, who also read the Litany and Ante-Communion; and the candidate presented by the Rev. Benjamin C. Cutler, D.D., Rector of St. Ann's.

Bishop Onderdonk's Appointments for the Annual Confirmations in the Cities of New York and Brooklyn.

First Sunday after Christmas, December 29, Christ Church, *Brooklyn.*

First Sunday after the Epiphany, January 12, Christ Church, *New York.*

Sexagesima Sunday, Jan'y 26, St. Stephen's Church.

Quinquagesima Sunday, and Feast of the Purification of St. Mary the Virgin, February 2, Grace Church.

Second Sunday in Lent, February 16, St. George's Church.

Fourth Sunday in Lent, March 2, Zion Church.

Fifth Sunday in Lent, March 9, St. Mary's Church, *Brooklyn.*

Sunday next before Easter, March 16, St. Philip's Church, *New York.*

First Sunday after Easter, March 30, St. Luke's Church.

Second Sunday after Easter, April 6, St. Thomas's Church.

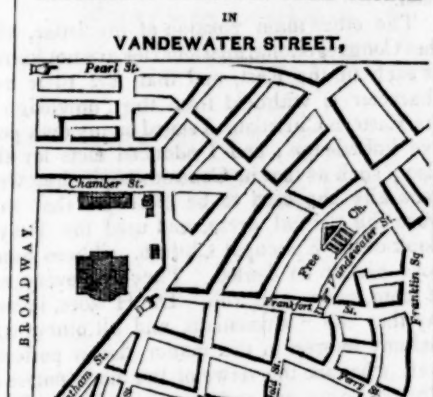
Third Sunday after Easter, April 13, All Saints' Church.

Fourth Sunday after Easter, April 20, French Church du St. Sauveur.

Fifth Sunday after Easter, and Rogation Sunday, April 27, Calvary Church, *Brooklyn.*

Notices.

THE STRANGER'S GUIDE
TO THE
PROTESTANT EPISCOPAL FREE CHURCH
IN
VANDEWATER STREET,



The MISSION CHURCH of the Holy Evangelists is open at the usual hours, three times every Sunday, for Divine Services. THE PEWS ARE ALL FREE.

PROTESTANT EPISCOPAL CHURCH MISSIONARY SOCIETY FOR SEAMEN.—A regular monthly meeting of the Board of Managers of this Society will be held in the Sunday School Room of St. Clement's Church, on Monday evening next, the 11th inst., at half past seven o'clock.
GEO. H. BELL, Rec. Sec'y.

☞ BISHOP CHASE will preach in behalf of Jubilee College, next Sunday evening, 10th inst., in the Church DU SAINT-SAUVEUR, corner of *Park Row* and Nassau street; on which occasion, the service and singing will be in French and the sermon in *English*. All are respectfully invited to attend. Services to commence at 7 o'clock. Nov. 9.

☞ The Right Rev. Bishop OTEY will preach in the Mission Church of the Holy Evangelists next Sunday evening, 10th inst. Services will commence at half past 7 o'clock. *The usual Quarterly Collection will be taken up.* Nov. 9.

THE CHURCH OF THE REDEMPTION in Sixth street, between Second and Third Avenues, is now open for divine service on Sunday evenings at 7½ o'clock.

Sermon on next Sunday evening by the Rev. SAMUEL F. JARVIS, D.D., LL.D. Nov. 9.

ST. SIMON'S CHURCH, *Houston street, between Pitt and Ridge streets.*—The services are regularly held every Sunday at half past 10 o'clock in the morning, and at 7 o'clock in the evening. Sunday School at 9, A. M. and at 2, P. M.
C. F. CRUSE,
October 26. 21 First Avenue.

SEAMEN'S CHURCH.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the Floating Church of our Saviour, at Pike slip, corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M.
B. C. C. PARKER,
August, 1844. 296 East Broadway.

ST. CLEMENT'S CHURCH, Amity Street.—The Vestry of this Church have resolved that *all the seats in the galleries shall henceforth be free.* This has been done to meet the increasing desire for free sittings, and in accordance with the recommendation of the last General Convention.

The Church is open for public worship on Wednesday and Friday of each week, and on all Feasts and Fasts of the Church, at 11 o'clock, A. M. s21

SECOND FRENCH CONGREGATION.—Divine worship in French, every Lord's Day, at 10½ A. M., and 7 P. M., in the Chapel situated at the corner of Nassau street and Park Row. Sunday school at 9 A. M., and singing school for children at 3 P. M.

Our American friends are respectfully requested to make this known to their French acquaintances.

Aug. 1844. C. H. WILLIAMSON, 72 Murray st.

NEW EPISCOPAL FREE CHURCH.—The large room, corner of Canal and Hudson streets, is now open on Sundays as a free Church, Rev. E. A. NICHOLS, minister. Divine service at 10½ A. M. and 7½ P. M.

Acknowledgments.

DOMESTIC MISSIONS.—The Treasurer of the Committee for Domestic Missions since his report of the 30th inst., has received the following contributions:

From Christ ch, Raleigh, N C, Rev N S Mason, rector, $20; St Paul's, New Orleans, Rev Charles Goodrich, rector, half, $37 41; part of monthly collection in Christ ch, Hartford, Ct, per Rev George Burgess, $64; through Edmund Wilcox, Esq, R A in Philadelphia, half, collection in St Andrew's, October 10, $151 49; St John's ch, D C, $24 81; Wellsburgh, Tioga co, Pa, half, $2 83; from friends, per J A Moore, $18; offering Trinity parish, New Haven, per Rev Dr Croswell, $150; St John's ch, Salisbury, Ct, Rev W Walland, rector, half, $7 50; Zion ch, Pontiac, Mich, $5; St Paul's ch, Waterford, Mich, $3 63; through N R Middleton, Esq, R A in Charleston, S C, Charleston Missionary Lecture, for October, of which 50 cts is for the Jews, $22 32; offerings of St Stephen's chapel, $9 59; do, of St Michael's church, $41 50; a friend at Pineville, per Rev Wm Dehon, $50; Miss Gardiner, Fishkill, N Y, $1; Grace ch, Camden, S C, $20; offerings of St Mark's in the Bowery, N Y, per Rev Dr Anthon, (of which $10 are for Illinois, $25, three months' offerings of an absentee,) $100. Total, $729 08.

THOMAS N. STANFORD, Treasurer,
November 6, 1844. 139 Broadway, New York.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—The Treasurer acknowledges the receipt of the following sums, viz:—

From Mrs Selina Andrews, of Columbus, Ohio, donation, $2; Miss Lorillard, annual, $5; John D Wolf, do, $2; Theron Wilbor, do, $2; Grace church, Rev Thos H Taylor, D D, rector, $60. Total amount, $71.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, November 6, 1844.

PROTESTANT EPISCOPAL TRACT SOCIETY.—The treasurer thankfully acknowledges the receipt of the following sums:—

From Miss Lorillard, annual, $3; John D Wolf, do, $1; Theron Wilbor, do, $1; Grace ch, Rev Thos H Taylor, D D, rector, $60. Total amount, $65.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, November 6, 1844.

MISSION CHURCH OF THE EPIPHANY.—The subscriber gratefully acknowledges the receipt of $50, from P A Schermerhorn, Esq, for the relief of suffering among the poor.

LOT JONES, 192 Allen-st.

N. B. Further donations will be thankfully received, They may be left with Messrs. Stanford & Swords, 139 Broadway; Thomas C Butler, Esq, Church Depository, 20 John street; James A Sparks, Esq, 109 Nassau street; or with the Missionary, 192 Allen street.

Nov. 6, 1844.

To Clergymen and Theological Students.

PULPIT ORATORY.

MR. GEORGE VANDENHOFF continues his private instructions to gentlemen of the *Clerical* profession in ELOCUTION and ACTION; with a view to forming a powerful and elegant style of *Pulpit Oratory.*

TERMS.—Course of 12 lessons (*single* pupil) $20. *Two* pupils $30.

SCRIPTURAL READING.

At the suggestion of several Reverend gentlemen, Mr. V. is prepared to receive A CLASS OF GRADUATES,—to consist of not less than *six*, nor more than *twelve* members,—for a course of TWELVE LECTURES, with practical instruction and exercise, in the READING of the SCRIPTURES and the LITURGY, *exclusively:* so that the student shall attain a style of *elocution* befitting the dignity and importance of the subject.

To render this course quite accessible to students, the subscription will be $9 each member.

Mr. Vandenhoff's SYSTEM OF ELOCUTION, *or, Logical and musical* READING AND DECLAMATION, is now published, (price 75 cents,) and may be had at his rooms, 129 Greenwich street.

Mr. V. has the honor to refer to the Rev. R. T. Huddart, and to other Reverend and learned gentlemen.

☞ *This notice will not be repeated.*

129 Greenwich street, November 9—1t$

THE LITTLE BOOK OF KNOWLEDGE, by Elizabeth G. Noverre.—A work for the Instruction of Children, on various subjects, in an easy and interesting style. Just received and for sale by
JAMES A. SPARKS,
Churchman's Bookstore, 161 Fulton street,
Nov. 9. opposite St. Paul's.

NEW THEOLOGICAL WORKS—Imported per Hibernia:—

Dr. Jelf's Bampton Lectures, 1844, being An Inquiry into the Means of Grace, their Mutual Connection and Combined Use, with especial reference to the Church of England. 8vo. $3 25.

A History of the Protestant Episcopal Church in America, by Samuel Wilberforce, M.A., Archdeacon of Surrey. 1 vol. 12mo. $1 75.

Forty-six Sermons on Various Subjects, especially designed for Sabbath evening reading, by W. Dansfield. 8vo. $4 50.

The Treatises of that famous Divine, Thos. Goodwin, D.D., first series. 1 vol. 8vo. $3.

D. APPLETON & CO.,
Nov. 9. Importers, 200 Broadway.

WILBERFORCE'S AMERICAN CHURCH.—D. APPLETON & Co. have in press, A History of the Protestant Episcopal Church in America, by Archdeacon Samuel Wilberforce, with corrections and additions by an eminent American Divine. Nov. 9.

JUST IMPORTED.—LIVES OF THE ENGLISH SAINTS.

No. 1. St. Stephen, ...	$1 25
2. St. Richard, ...	1 00
3. St. Augustine, ...	1 00
4. Herwick Saints, ...	1 00
5. St. Wulstan, &c.	1 00
6. St. Paulines and others, ...	1 25
7. St. Gilbert, ...	1 00

SMALL BOOKS ON GREAT SUBJECTS.

No. 1. Philosophical Theories, -	1 00
2. Physiology and Intellectual Science,	1 00
3. Man's Power Over Himself,	1 00
4. Practical Organic Christianity,	1 00
5. Brief View of Greek Philosophy,	1 00

Imported and for sale by
Nov. 9. WILEY & PUTNAM, 161 Broadway.

CHURCHMAN'S LIBRARY.—The volumes of this series are of a standard character and uniform in style.

Ives's Apostles' Doctrine and Fellowship, 16mo	$0 63
Ogilby's Lectures on the Church in England and America, 16mo	0 75
Marshall's Notes on Episcopacy, edited by Wainwright, 12mo	1 25
Spencer's Christian Instruated in the Ways of the Gospel and the Church, 16mo	1 25
Newman's Sermons on Subjects of the Day, 12mo	1 25
Manning on the Unity of the Church, 16mo	1 00
A Kempis, Of the Imitation of Christ, 16mo	1 00
Sherlock's Practical Christian, 16mo	1 00
Spincke's Manual of Private Devotion, 16mo	1 00
Wilson's Sacra Privata, complete, 16mo	1 00
Churton's History of the early English Church,	1 00
Lyra Apostolica, from fifth Oxford edition, 18mo	0 75
Sutton's Disce Vivere, Learn to Live, 16mo	1 00
——— on the Sacrament, 16mo	1 00
——— Disce Mori, Learn to Lie, 16mo	1 00
Thoughts in Past Years, poetry, 16mo	1 25
Christmas Bells and other Poems, 16mo	0 75
Taylor's Golden Grove, 16mo.	0 50
Taylor—Episcopacy Asserted and Maintained, do	1 00
Kip's Double Witness of the Church, 12mo	1 00
Gresley's Portrait of an English Churchman,	0 75
Evans' Rectory of Valehead, 16mo	0 75
Paget's Tales of the Village, 3 vol 16mo	1 75

Nov. 9. D. APPLETON & CO., Publishers.

NEW ENGLISH WORKS.—

The History of England, on Christian Principles. By Rev. V. H. Walter, 7 thick vols.	$16 00
Bishop of Tasmania's Lectures on the Church Catechism, 1 thick vol. 8 vo.	5 50
Williams's Eccles. Antiq. of the Cymri	4 50
Syria and the Holy Land, by Kelly	3 00
Blakey's Lives of the Primitive Fathers	2 00
Drexelins on Eternity, 1 vol.	1 75
Sacred History for Children, 1 vol.	1 50
Poole's History of England, vol. 1	1 50
Luther and Calvin, by D'Aubigne	31
Crookesley's Old Windsor Sermons	1 75
Morton's 66 Letters to a Clergyman	1 63
The Church and the People, No. 1	50
The Scripture Text Book	75
Lectures on Prophesy. Fourth Series	1 25
Kent's Address to Children of Israel	1 25
Protestant Thoughts, by Baptist Noel	1 25
Wyatt's Lacrymæ Ecclesiæ	1 75
The Nun. Fifth Edition	1 50
Pulpit Cyclopædia, vol. 4	1 75
Morning Exercises at Cripplegate, vol. 4	3 50
The Reformation in Europe, 1 vol.	1 00
No Cross, no Crown, 1 vol.	88
Life of Dr. Milner, new edition	1 88
Newman's Lives of the Saints, No. 7	1 00
Marsden's Discourses on the Festivals	4 00
Radcliffe on St. Athanasius Creed	4 00
The Pulpit, volume 45, 1 vol. 8vo.	2 50
Manning's University Sermons	1 88
Smith's Life of Rev. H. Moore	3 00
Harrington on the Consecration of Churches	2 25
Rev. Wm. Bridges' Works, 3 vols.	8 50
Courayer on English Ordinations	3 00
Maskell on the Ancient Liturgy	3 25
Mortlock's Sermons on the Trinity	2 50

Imported and for sale by
WILEY & PUTNAM, 161 Broadway.
Nov. 9

TRINITY CHURCH CEMETERY, near Manhattanville, being now fenced in the most permanent and secure manner, with a keeper constantly on the grounds, is open for the interment of the dead of all denominations, in single graves or church vaults. A large proportion of the grounds has been laid out in private burial and vault lots, which are all fronted on avenues. A choice of which can now be made by persons wishing to secure them. The prices for the same, as well as for single interments, have been fixed very low. Undertakers or Sextons of any Church, can procure permits for interments, by applying to J. Morrison, at the Vestry office, corner of Fulton and Church streets, from 9 A. M., to 3 P. M., and after that hour at 17 Clarkson street. The use of the chapel and receiving tomb, in Clarkson street, will be granted, if desired, without any charge except the Sexton's, for opening, which is $1.

The soil is very dry and light, and is particularly well suited for burial purposes. A large room in the keeper's lodge is fitted up and warmed for the use of persons useing or visiting the Cemetery. The Manhattanville line of stages leaves the corner of Chatham street and Tryon Row (Hall of Records) every hour, and conveys passengers to or from the Cemetery for 18 3-4 cts each. It is expected that steamboats will land passengers or funerals at the Cemetery pier the ensuing season twice a day, fare 12½ cts. Information as to the price of Burial Plots, &c., can be had at the Vestry Office, corner of Fulton and Church streets, or at No. 261 Broadway, corner of Warren street.

November 9—tf

ORGAN FOR SALE.—A powerful Organ, sufficiently large to fill a medium size church, containing Stop Diapason Bass, Open Diapason, Stop Diapason Treble, Principal, Sequialt and Cornet, pine case, gilt front, height 8 feet 6 inches, width 4 feet 8 inches, depth 3 feet. Price 290 dollars. Apply to J. A. SPARKS, office of the Churchman, 161 Fulton street, opposite St. Paul's. Nov. 9—4t

COLLEGIATE INSTITUTE.—The winter session of this Institution will commence on the first Monday in November. Parents who desire for their children all the comforts of a home, a thorough education, and a parental supervision of their religious and moral principles, are respectfully invited to visit this school. Nov. 2.

From the Banner of the Cross.

Mr. Southgate and the American Board.

PHILADELPHIA, Oct. 14, 1844.

My Dear Brother,—I have been repeatedly asked whether I intend to notice the proceedings of the American Board, at their late annual meeting at Worcester, with reference to my recent Pamphlet on the subject of their Missions to the Oriental Churches. I have examined those proceedings again and again, but I confess I cannot find in them anything which appears to me to require an answer. The Rev. Dr. Anderson, when called upon, declared that, "so far as the statements in my pamphlet are calculated to affect their missionaries unfavorably, they are UNTRUE THROUGHOUT." Now, the greater part of that pamphlet is directed, not against the missionaries, but against the American Board itself. It is in reply to Dr. Anderson's own attacks upon me at the annual meeting of the Board in 1843, and the main object of it is to show that the policy of that Board has been, for years, one of opposition and jealousy towards Episcopal Missions in the East. Does Dr. A. attempt to disprove a single one of my positions? Does he deny that my quotations from documents are authentic,—that the actual occurrences which I have specified, never took place? By no means. He satisfies himself with a vague and general denial of the truth of my statements, "so far as they are calculated to affect *the missionaries* of the American Board unfavorably." He does not deny—he cannot deny—that he wrote the letter which I have quoted from on p. 9. He does not deny—he cannot deny—that opposition was manifested to the establishment of an Episcopal Mission to the Druzes, mentioned on p. 10. He does not deny—he cannot deny—that he held the conversation with me alluded to on p. 18. He does not deny—he cannot deny—that he himself publicly denounced the establishment of an English Bishopric at Jerusalem, in the manner that I have described on p. 22, nor that the Annual Report of the American Board for 1841, contains the attack upon the policy of our Missions, which I refer to upon the same page. Most of these things are quotations from documents. Does he—can he—overthrow them? I refer to them again. I challenge refutation on the ground of my argument. Vague and general denials are the common resort of men who have no better answer to give.

But it seems that the members of the American Board were not themselves satisfied with this sort of reply; "it was desired that *specific* answers should be given." [I quote from the report of the New York Observer, of Sept. 21, 1844, which is the fullest that I have seen.] Dr. Anderson then said, with reference to the wearing of our clerical dress, and the use of our Prayer Book by the missionaries, "that *if* the charges had reference to the usages of the missionaries in their worship among the Armenians, they are wholly untrue." Now, I know of but one meeting held by the missionaries for worship among the Armenians, and with regard to *that*, I said expressly, in my pamphlet, p. 26, that the services were "Congregational services." This meeting has long been regarded by intelligent Armenians with disfavor, on account of its supposed schismatical tendency; and it is a prominent object with the missionaries, to divest it, as much as possible, of an ecclesiastical character, in order to avoid suspicion. I do not believe that, even if they were Episcopalians, they would think it expedient to use forms or clerical dress in such a meeting as this. It is intended to be—it is absolutely necessary, for its continuance, that it should be,—as informal as possible. But does Dr. Anderson deny that the missionaries do, on more public and more important occasions, abroad and before the wide world, when the act will be more generally misunderstood, when it is surer to give to them a character which does not belong to them than it would in a meeting, like that for the Armenians, held in one of their own houses, when it cannot be supposed to be intended particularly for the Armenians, and so avoids the appearance of designing a schism among *them*,—does Dr. A. deny that, on *such* occasions, the use referred to is practised? No, he does not deny this; nor can he deny it: and this is what I assert. He says, indeed, that, if so used, it "*must be* when called on to baptize the children of English Episcopalian residents;" then he says, "*it is possible* that they *may have* used the Episcopal forms." Now, I will not pretend to say what has been the occasion of the use in every particular instance, for the use itself had become so common and notorious a thing that I had long since ceased to give any particular attention to it. But I will say that I have myself seen our clerical dress and Prayer Book used by two of the missionaries when there were no Episcopalians concerned, and that in the presence of hundreds of Eastern Christians and Europeans assembled as spectators. Whether their "true character as Congregational ministers has been concealed by this use," will appear from what I have said in the subjoined letter, which was originally published in the "Church Chronicle and Record," and which I now send to you, with some important errors of the press corrected. From the same letter, you may judge, how far the concluding assertion of Dr. Anderson, (viz., that "the Armenians, Greeks, and Arabs *know* they are not" Episcopalians,) is true. Dr. Anderson says that "much of the opposition that has been stirred up against the brethren has been on that very account," namely, the knowledge of the fact among the Eastern Christians, that they are *not* Episcopalians. And yet Dr. A. can bring himself to assert, in a former part of his remarks, that these same brethren "believe their own system [viz. Congregationalism] has greatly the advantage over Episcopacy in operating among the Oriental Churches;" and Dr. Anderson himself is well known as advocating the same opinion. Now, when men can allow themselves to reason in this way, admitting for the sake of one part of the argument, what they deny for the sake of another part, it does seem to me that their minds are laboring under some strange confusion, or clouded by some sinister prejudice.

I am, my dear Brother, yours faithfully,

H. S.

P. S. The remarks of *Dr. Hawes*, at the meeting of the American Board, are sufficiently answered in the foregoing, and also in the following letter.

H. S.

From the Church Chronicle and Record.

NEW YORK, Sept. 10th, 1844.

Mr. Editor,—A kind friend of your Diocese has sent me a copy of a discourse by the Rev. Dr. Hawes, of Hartford, delivered in that city on the 7th of July last, which contains a note, (pp. 14 et seq.,) animadverting upon my recent letter in reply to the charges which have been brought against our Eastern Missions by the Secretary of the A. B. C. F. M., and the Presbyterian newspapers. In this note Dr. H. affirms that the main ground of my letter is false and untenable. He declares that the charge, brought by me against the Congregational missionaries, of a desire to conceal their real character among the Eastern Christians, and of jealousy towards Episcopal Missions on account of their superior advantages, is "injurious" and "untrue." He bases his affirmation on the fact that he, during his recent visit to those countries, neither "saw" nor "heard" anything to justify such a charge. This I fully believe; and his testimony must and ought to have just so much weight as such a fact is entitled to. So far as Dr. H.'s not having seen or heard of these things during his hurried visit to some of the Missions of the A. B. C. F. M., in those countries, goes to prove that they do not exist, and have never existed, so far is my testimony shown to be "untrue." But what is the character of his testimony, and what is mine? His is simply negative. He "did not see nor hear"—and yet it may be true for all that. His not seeing or hearing of the things asserted by me, proves only that they did not occur under his own observation. My own testimony on the contrary is positive. The assertion that the A. B. C. F. M. and its missionaries have been and are actuated by jealousy towards Episcopal Missions, was sustained by solid and substantial facts, by quotations from documents, and instances in which that jealousy had appeared. These facts cannot be thrown out by testimony of so negative and narrow a character as that of Dr. Hawes. *The facts themselves* have not been touched in his or any other notice of the pamphlet, which I have seen.

The other main position of my letter, viz., that Congregational missionaries are not known as such in the East, and that this their real character is withheld from the knowledge of the Eastern Christians, I stated on my own positive knowledge; and I adduced facts for this also; such as that in Constantinople they were generally supposed to be Bishops, that they wore the clerical dress, and used the Prayer Book of the Episcopal Church. These assertions cannot be denied. They are, every one of them, every whit true. Dr. H. does, indeed, say that the "Armenians and all others who feel any interest in the matter, know perfectly well what are the views of the missionaries on Church polity and modes of worship." This, I must be allowed to say, is not correct. They do *not* know it; and I base this assertion on the ground that I have conversed with many, very many Armenians, when the names of the missionaries have been mentioned, and in no one instance did they have any knowledge of their real character, but, on the contrary, supposed them to be clergymen of the English Church and Bishops. I say, moreover, that the use by the missionaries of our clerical dress and Prayer Book, has been the means, whether so intended or not, of concealing their true character; and I base this assertion upon the ground that I have repeatedly met with individuals among the Eastern Christians, who have entirely mistaken their character on account of this use; and as to the fact of the use itself, I have seen it with my own eyes, and have been so conversant with it as long since to cease to be surprised at it.

Now these are plain matters of fact, and Dr. Hawes not having seen them does not prove the contrary. It proves only that they did not occur under his observation during his short visit to those countries.

Dr. Hawes says, further, that my own position with reference to the A. B. C. F. M. and its missionaries, has arisen from my having become "a High Churchman." Now it is of the least possible consequence to myself whether men call me a High Churchman or a Low Churchman, a Puseyite, or a Papist. My residence in Turkey has thoroughly inured me to such appellations, and I see them applied to others with so little discrimination, that I feel little anxiety about their application to myself. But I cannot allow the argument to be diverted from its true bearings by so common a resort as this. My true position is that of one defending himself against accusations of the most injurious, nay, of the most horrible character. I did not begin this warfare. While quietly pursuing my own work in Turkey, Dr. Anderson, Secretary of the A. B. C. F. M., came out against me with a series of charges, at the annual meeting of that Board. These were followed by a most violent onset, by the Presbyterian newspapers. I was instructed by our Foreign Committee, to reply. I did so, and in replying, found it necessary to state what I believed to be the real ground of these attaks—their first originating cause. In saying this, I was compelled to lay open the policy of the A. B. C. F. M. in the East. The facts which I have stated, the arguments which I have adduced, must be met by facts and arguments as substantial, in return. It will not do to resort to the time-worn subterfuge of hard names. My being or not being a High Churchman cannot affect the facts of the case. If *they* are hard and stubborn, it is not my Churchmanship, but their own nature, which makes them so.

Dr. Hawes speaks of me as having forsaken "the faith of my fathers and entered the Episcopal Church." He might more justly have said that I had *returned* to the faith of my fathers, for I can trace them back to the time, when they were members of the Episcopal Church; and if later generations have abandoned that Church, I, believing it to have been done causelessly, have felt bound to return.

He says that what I have been saying of the American Board and its missionaries, "a few years since would have seemed shocking to myself." This is true, for then I was not acquainted as I now am, with the policy of the Board, and I certainly did think highly of its operations when I formed my opinions solely from the "Missionary Herald." But if Dr. Hawes means to say that the time has ever been, when, *with my present information*, I should have spoken differently from what I now do, he greatly errs. Much has been said of my having, during my first visit to Turkey, been more intimate with the Congregational missionaries than I now am, or have been during my last sojourn of four years. The difference arises from the fact that during my first visit, I was simply an explorer, and therefore did not come into conflict with them; whereas during the last four years, I have been a settled missionary, actively carrying out the distinctive principles of my Church, *as our means of usefulness*. This has raised an opposition from them which has gradually destroyed intimacy, and has at length brought me into open controversy with them.

Dr. Hawes says further, that he thinks my recent letter "is fitted to injure me more than any thing which has been written against me." All Congregationalists do not seem to be of the same opinion, for I have it from many highly respectable individuals among them, that they are thoroughly convinced by the letter; and one in particular; a Congregational minister, has ordered 300 copies for distribution among Congregationalists, saying that he is satisfied of the truth of my positions with reference to the American Board, and he thinks that Congregationalists ought to be informed of my statements.

I have seen several other notices of and allusions to my pamphlet besides this of Dr. Hawes, but I wait for some *official* reply; when I pledge myself to prove, by plain details of facts, the truth of any assertion of my pamphlet which has been or may be contradicted.

I am, Mr. Editor, yours faithfully,

HORATIO SOUTHGATE.

The Use of the Term Protestant.

Our attention has been called to a rather important omission which we made in our observations last Friday on the use of appropriate or inappropriate terms in religious controversy. We are told, what is perfectly true, that we said nothing whatever on the use and abuse of the term *Protestant;* but that we intentionally avoided all allusion to the word is not true, for the fact is that we *intended* to notice it, but that we entirely forgot to do so; and therefore it is not fair to impute to us motives for the omission which we never for a moment entertained, and much more unfair and unjust is it to say that our prejudices in favor of "Protestantism" were the true cause of the omission. We have, as true Catholics, just as much feeling in opposition to mere Protestantism as we have to Popery. Both being anti-catholic, both setting up standards, or rules of faith, which, as Catholics, we reject; both being schismatical, if not heretical, and to be avoided by every Catholic; and both being consequently as objectionable to us as they must, or ought to be, to every Catholic Christian Englishman, we have no predilections to express in favor of the one more than of the other.

The term "*Protestant*" we reject, and seldom, if ever, use it, simply because whatever currency it may have obtained amongst certain parties, it is never used by the Church. The English Church expresses her belief in the *Catholic* Church, the *Apostolic* Church, the *Holy* Church, the *One* Church, but never in such a thing as a *Protestant* Church. The word *Protestant*, therefore, we seldom or never use at all; because it is a word which is not to be found in our Liturgy, Articles, or Homilies, and, like the word *Romanist*, is a word with which, as Churchmen, we really have nothing to do. When the meaning of the word is limited by the word Church, and is used simply to show that we *protest* against the errors and superstitions of the papists, we do not see any material objection to it. But to such language as "the *Protestant* religion," and "the *Protestant* faith," and "the *Protestant* Establishment," and "*Protestant* truth," and "the *Protestant* Churches abroad," meaning thereby certain religious sects there, we entirely object, as latitudinarian, indefinite, unmeaning, misleading, and mischievous. In its widest and most common sense, the word *Protestant* means any one who protests against the errors of popery, and may comprehend those also who protest against the Catholic faith, and who are, in fact, sectaries, infidels, and atheists of any kind. It is a mere negative term, simply telling what persons are not, but never what they are; while the Christian faith is not in that way negative, but affirmative—not merely telling what people are not, but declaring what they are. As, therefore, we wish always to be clearly understood, we never use these indefinite, unmeaning words; but ever endeavor to use terms that definitely and clearly express the ideas which we wish to convey. For the same reason, and desirous of being understood by as many persons as possible, we carefully abstain from the use of all highflown words and phrases, and from all metaphors, except what are very plain and easily to be understood.

We do not mean to say that our language, or meaning, is always perfect; and as we should not ourselves like to be uncharitably condemned for a word or phrase, so neither would we condemn our brethren for the use of a word or two in a sense of which we did not approve. We merely express our own ideas as to such words as *Romanist* and *Protestant*, used by persons of extreme notions, and to urge as our reasons for not using them, that they are words never used or sanctioned by the Church. On the other hand, we prefer to use words employed and sanctioned by the Church; and trust that these, our reasons, are amply sufficient to justify our conduct in this respect in the estimation of every sound Churchman. But, in all such minor matters, let us all exercise the spirit of Christian charity, and endeavor more earnestly after unity in all the essentials of Christianity—essentials we mean, not in the common Protestant sense, but in the ancient Catholic sense.—*The Churchman's Newspaper.*

Burying Clubs.

In the evidence of one of the physicians examined before the Commissioners of Inquiry into the state of large towns, &c., whose first report has just appeared, we observe these words:—"I used often to observe great apathy in a certain class about the death of their children. They did not seem to look on the death of the young as the great evil which it is commonly regarded; they said, 'God took care of young children who died; that their death did not matter much; that life was full of hardships and misery, and that the child was provided for when it died.' This feeling I found to be rather common." (3,313, p. 203.) The picture here presented is true to nature so far as it goes; but the shades in which it must be finished, we regret to say, are of a much deeper grain than those yet laid on. There is not merely indifference among the laboring population of England in regard to the death of their children; in some places there is a positive premium upon the event. The new sacrifice to Moloch is perpetrated in this way:—Soon after a child is born it is entered on the books of as many burying clubs as the parents can command funds to pay for. The sum subscribed to each is but a few pence, or even half-pence, weekly; so that parties being in full employment can sometimes afford to have the name on the register of ten or a dozen of these societies. And the investment may always be made a profitable one. The hapless child has but to be killed by exposure, by neglect and worse treatment, to give these unnatural parents a claim upon the several societies of which they have enrolled their infant a member, to the extent in all, perhaps, of 30*l*. 40*l*. and even 50*l*. We feel the hot blood rising to our cheek, as the outward sense follows the pen that is fixing indelibly such statements as these, which will soon be before the public in all their revolting details, authenticated by the commission whose first report is referred to above. What comment shall we make—what comment can be made—upon a state of society so horrible?—*English Medical Gazette.*

Rich Ancients.

Pithius, the Lydian, when Xerxes entered Greece, says Herodotus, possessed two thousand talents in silver, and four millions of darics in gold, amounting to five millions and a half of English pounds.

Marcus Crassus, the Roman, after consecrating the tenth of all he had to Hercules, feasted all the people of Rome at ten thousand tables, made a donation to each citizen of as much corn as would last him three months, and had 7,100 talents, or more than $1,500,000.

The gold which overlaid one room of Solomon's Temple, the "sanctum sanctorum," 30 feet square, and 30 feet high, amounted to 600 talents, or nearly $21,000,000.

Lucullus, a Roman senator, when he supped in one of his halls, which he called Apollo—and there he supped often—never sat down to a supper which cost less than 50,000 denarii, or about $8000. Plutarch, in speaking of one of his suppers, at which only one guest was present, says the supper cost Lucullus five myriads, by which it is supposed he means 50,000 denarii.

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April 6, 1844.—yly

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REFERENCES.—The Right Rev. W. H. De Lancey, Bishop of the Diocese of Western N. York; the Rev. J. C. Rudd, D. D., the Rev. P. A. Proal, D. D., the Rev. George Leeds, Utica; the Rev. Wm. E. Eigenbrodt, New Hartford.

June 29—yly W. H. PADDOCK.

ST. MATTHEW'S HALL,
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☞ Application for admission or for particular information to be made to the

REV. P. L. JAQUES, RECTOR.
Port Colden, Sept. 17th, 1844. s28—8t

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The Churchman.

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of whom it is the Official Organ of Communication with his Diocese.
It is published every SATURDAY for the Proprietors
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161 Fulton-st., opposite St. Paul's, N. York, UP STAIRS.

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